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Talat Tekin

Irk Bitig
The Book of Omens

1993

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INTRODUCTION

The *Irk Bitig* or "The book of Omens" is the only Old Turkic text written in the runic script and in the form of a book. It was found in the deposit of manuscripts in the "Halls of the Thousand Buddhas" near Tun-huang. Like many manuscripts found in the same deposit, the Irk Bitig cannot be precisely dated, but it is very likely that it was written in the 9th century. It is written in the so-called "Manichaean *ny-* dialect".

The Irk Bitig (British Museum, Or. 8212) is a little book consisting of fifty-eight leaves or twenty-nine small sheets, about 13.6 cm. high and about 8 cm. wide. The sheets are glued together at the end one by one.

The Turkic text begins on the reverse page of the fifth leaf and ends on the fifty-seventh leaf. With the exception of these two leaves, all the others are written on both sides. Thus, the Turkic text comprices 104 small pages. The last two pages contain a colophon written in red ink. It seems that the first nine and the last three pages of the book were originally blank; but later they were filled with writing in Chinese. Moreover, the last three pages of the Turkic text, together with the margin of the pages 1 and 101 were covered with Chinese writing.

The title of the book appears as *ırk bitig* on page 101. Formerly it was thought that the book had been written for two disciples named *İsig Sanun* and *İtä Çuk*. Hamilton, who studied the colophon of the Irk Bitig, has made it clear that this little book was written by a certain young pious disciple at the Taygüntan monastery for his elder brother *Sanun İtaçuk*, i.e. "general İtachuk". As we learn from the colophon, the manuscript was written "on the fifteenth day of the second month, in the year of tiger". Bazin thinks that the date of the compilation of the work is either 17 March 930 or 4 March 942

(1974:296). However, it is more probable that this work dates from the 9th century. In view of its linguistic peculiarites, Erdal (1976:23) rightly places this work among the group I texts dating from the 8th and the 9th centuries.

Previous Works on *Irk Bitig*

The Irk Bitig was first published by V. Thomsen in the *Journal of Royal Asiatic Society*, 1912, pp. 190-214. Thomsen's edition consists of a transcribed text of the manuscript, an English translation, notes on certain problematic words and a list of words occurring not only in the Irk Bitig but also those found in the other three runic texts.

The Irk Bitig was secondly published by H. N. Orkun in his Eski Türk Yazıtları, II, pp. 71-93. Orkun's edition is nothing but a Turkish translation of Thomsen's edition. However, he was able to identify two words occurring in the IB, i.e. *(ä)sri* "tekir", *öpgük* "çavuş kuşu". The second word should be corrected, however, to read *üpgük*.

The Irk Bitig was thirdly published by S. Ye. Malov in his *Pamjatniki Drevnetjurkskoj Pis'mennosti*, Moskva 1951, pp. 80-92. Malov's edition is simply a Russian translation of Thomsen's edition.

After these publications, two scholars, Sir Gerard Clauson and Marcel Erdal, published important articles dealing with the unsolved or problematic words and expressions in the Irk Bitig, i.e. "Notes on the 'Irk Bitig'", *UAJb.*, XXXIII/3-4 (1961), pp. 218-225, and "Irk Bitig Üzerine Yeni Notlar", *TDAY-Belleten 1977*, pp. 87,119., respectively. Although the two authors have made some important corrections, many problematic words and expressions in this archaic and complicated text have remained unsolved.

Meanwhile, James Hamilton republished the colophon of the Irk Bitig and made a very important correction in his "Le colophon de l'Irq Bitig", *Turcica* VII (1973), pp. 7-19. Hamilton's study of the colophon has made it clear that this work was compiled by a certain young pious deciple for his elder brother *Sayun İtaçuk*, i.e., General Itachuk (see above).

Contents

The book gets its title from the *ırk*s, or "omen"s in it. It consists of 65 short interpretations of 65 *ırk*s, or omens, and a short colophon.

At the head of each interpretation or paragraph there is an *ırk*, i.e. three groups of small circles. As A. von Gabain has first pointed out, the Irk Bitig is a handbook for interpreting the significance of the various combinations of three throws of a "dice", or a short rectangular rod with one to four circles inscribed on each side of it. Clauson (1960:218) informs that such "dice" were recently discovered at Khayrabad Tepe, a few miles north of Termez in Uzbekistan, in a layer anterior to the 3rd century A.D. containing Kushan coins.

The artistic style used in the book indicates that it is not a work translated from a foreign language. There is no doubt that it was compiled by a Turk who seems to have had a literary talent in using his native tongue.

Each interpretation which ends in *tir* "says" is followed by *ança bilin* or *ança bilinler* "know thus", and this, in its turn, by one of the phrases *ädgü ol* "it is good" or *anıγ͡ıg ädgü ol* "it is very good", or *yablak ol* "it is bad" or *anıγ͡ıg yablak ol* "it is very bad". Some paragraphs, however, lack the conclusions. One paragraph (no. 12) has the conclusion *yabız ol* "it is bad" instead of *yablak ol*, and one, the paragraph 57 has a unique conclusion whic§h reads "Know thus: At the beginning of this *ırk* there is a little pain, but later it becomes good again".

Script

The runic script used in the IB is in general the same as the script used in the Orkhon and Uigur inscriptions found in Mongolia. There are, however, the following differences:

1. There is no a special letter for the sound /ş/, the back- and front-vocalic signs for /s/ denoting /ş/ at the same time;
2. The sign for the back consonant cluster /lt/ does not occur;

3. There are two more runic syllabic letters which do not occur elsewhere, i.e. ᛯ *o͡t* and ᛒ *ū͡p*/*ü͡p*. The first occurs thrice in the book; the latter occurs six times denoting only /p/ occurring after the letter *U*, twice with the phonetic value /up/ and once to represent the final sound group /üp/.

Orthography

The initial long /a/ is written in all the occurrences of the following words: *a:k* "white" (5, 19). *a:la* "multicolored" (2), *a:ra* "among, between" (10, 38, 52, 52), *a:tan-* "to become famous" (55/, *a:z* "few" (57), *a:z-* "to go astray" (15; three times). The long /a/ of the first syllable is written only in the following cases: *ba:-* "to tie" (14), *ya:ş* "fresh grass" (17), but *y(a)ş* in the same *ırk*. Of other long vowels, only [o:] of *yo:k* "does not exist" may be regarded as indicated, for it is spelt *yo͡ok* in all its occurrences in IB.

The medial and final sound groups /ok/ and/uk/ are generally indicated, even after the labial vowel /u/, with the syllabic sign *wo͡k*, e.g. *soo͡kuş-* (2, 6, 16, 47, 49), but *sokuş-* (35). *too͡kuz* (29, 50), *yoo͡k* (36; three times), *ıdu͡kluk* (41), *kodm(a)<d>u͡k* (9), *kudruu͡kın* (50), *sınu͡kıŋın* (48), *suu͡k-* (33), *toru͡k* (16), *unam(a)du͡k* (38), *utuzm(a)du͡k* (29), *y(a)ru͡k* (26), but *t(a)pladuk(u)min* (3).

Similarly, the medial and final sound group /ük/ is written, even after the labial vowel, with the syllabic sign *wö͡k*, e.g. *büüküŋä* (9), *k(ä)kü͡k* (23), *körü͡klüg* (18, 64), *köz(ü)nü͡kki* (18), *n(ä)çü͡k* (45), *n(ä)lü͡k* (57; twice), *özlü͡k* (17), *t(ä)glü͡k* (24), *tügünü͡ki* (18), *tüü͡k(ä)l* (27, 42), *üzüü͡kiŋin* (48), but *üpgük* (21).

The consonant cluster /nç/ is always written with the double consonant sign *n͡ç*, e.g. *(a)n͡ça* (2, 6, 11 etc.), *(a)n͡ç(ı)p* (66), *kun͡çuyı* (5), etc. In three instances, the sign *n͡ç* is used after *N*: *bus(a)nn͡ç* (52) *k(a)nn͡ça* (42), *s(a)nn͡çmiş* (34).

The consonant cluster /nt/, on the other hand, is sometimes written with the double consonant sign *n͡t*, e.g. *(a)n͡ta* (56), *(a)n͡t(a)g* (always), *yun͡t(t)a* (24), but *k(a)nta* (24), *kutunta* (15), *yuntuŋ(a)ru* (5).

The back-vocalic consonant cluster sign *lt* is not used in the Irk Bitig.

The otherwise unknown syllabic sign *ot* is used to write the word *ot* "grass": *ot* (17, 53), *otsuz* (45).

The otherwise unknown syllabic sign *up* is used to indicate the sound group /up/ in the following cases: *oluruup(a)n* (1, 28). It is mostly used, however, to write the consonant /p/ occurring after the vowel *u*: *konuup(a)n* (64), *oluruup(a)n* (4), *oŋuup* (17), *turuup(a)n* (56), *tutuup(a)n* (16), *uruup(a)n* (40). In one instance only it is used to write the sound group /üp/: *yütürüp* (24).

Doubled (geminated) consonants are shown by a single consonant sign: *tuz(a)k(k)a* (61), *yunt(t)a* (24).

An important orthographical feature of the IB is the indication of the consonant /ş/ in the suffix *-mIş* always with the front-vocalic sign *s*. This may indicate that the suffix *-mIş* was inharmonic at least in the dialect of the author: *ba:miş* (14), *b(a)rmiş* (5, 12, 16 etc.), *ıdmiş* (19), *k(a)lmiş* (13, 17, 38), *sokuşm(i)ş* (35), etc.

Another important feature of the orthography is the spelling of the accusative suffix after the 1st person possessive suffix with the front-vocalic sign for *n*: *t(a)pladuk(u)min* (3), *kurugs(a)k(ı)min* (8). The accusative suffix *-n* is written with the back-vocalic *N*, however, after the 2nd and 3rd persons possessive suffixes: *sınukıŋın* (48), *kudruukın* (50), *oglın* (2, 29). In one instance, the instrumental suffix *-n* is written with the front-vocalic sign *n* in a back-vocalic word: *y(a)sıçin* (40).

Scribal Errors

Throughout the manuscript there are some obvious scribal errors and omissions. These are the following:

1. *kodmuk* (9) instead of *kodm(a)duk*
2. *kudursugıŋmıŋa* (16) insead of *kudursugıŋa*
3. *köz(ü)nükki* (18) instead of *köz(ü)nüki*
4. *ürk(ü)tt(ü)ŋ* (21) instead of *ürk(ü)tm(ä)ŋ*

5. *çUk* (23) instead of *ç(ä)k(i)k*
6. *y(a)b(a)k* (46, 50, 61) instead of *y(a)bl(a)k*
7. *s(ä)p(ä)r* (48) instead of *s(a)p(a)r*
8. *topuulg(ı)nça* (50) instead of *topulg(ı)nça*
9. *s(a)nñçmiş* (34) instead of *s(a)ñçmiş*
10. *k(a)nñça* (42) instead of *k(a)ñça*
11. *bus(a)nñç* (52) instead of *bus(a)ñç*
12. *zz* (57) instead of *az*
13. *b(ä)d(i)z* (60) instead of *b(ä)dük*
14. *turñya* (61) instead of *turñya*
15. *dlTR* (colophon) instead of *dint(a)r.*

Apart from these, the vowel /i/ of *y(a)r(ı)lmiş* (6) looks like *U* rather than *I*.

Finally, I believe that there is an important omission in the passage *özüm yıl intin, b(a)ş(ı)mın yıl (ä)bint(i)n* (8). The parallelism and the prosodical rules require that the first clause should rather be amended to read *özümin yıl inintin / b(a)ş(ı)mın yıl (ä)bint(i)n.*

The scribal errors and omissions mentioned above (especially the error no.7) indicate that the manuscript in the old Turkic runic script is not the original author's copy. As Erdal has suggested (1977:106), it was probably copied from a manuscript written in the Uigur script.

TEXT AND TRANSLATION

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1. t(ä)nsi m(ä)n. y(a)r(ı)n kiçä (a)ltun örgin üzä oluru͡p(a)n m(ä)ŋi-l(ä)yür m(ä)n. (a)n͡ça biliŋl(ä)r: (ä)dgü ol.

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2. ala (a)tl(ı)g yol t(ä)ŋri m(ä)n, y(a)r(ı)n kiçä (ä)şür m(ä)n. utru (e)ki y(a)l(ı)g kişi oglın soo͡kuşmiş. kişi korkmiş. 'korkma' tim (i)ş, 'kut birg(ä)y m(ä)n' timiş. (a)n͡ça biliŋ: (ä)dgü ol.

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3. (a)ltun k(a)n(a)tl(ı)g t(a)l(ı)m k(a)ra kuş m(ä)n. t(a)n(ı)m tüsi t(a)kı tükäm(ä)zk(ä)n t(a)luyda y(a)t(ı)p(a)n t(a)pladuk(u)min tu-t(a)r m(ä)n, s(ä)bdük(ü)min yiyür m(ä)n. (a)n͡t(a)g küçlüg m(ä)n. (a)n͡ça biliŋl(ä)r: (ä)dgü ol.

o o o

4. ürüŋ (ä)sri tog(a)n kuş m(ä)n. çınt(a)n ıg(a)ç üzä oluruu͡p(a)n m(ä)ŋil(ä)yür m(ä)n. (a)n͡ça biliŋl(ä)r:

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5. b(ä)g (ä)r yuntıŋ(a)ru b(a)rmiş. ak bisi kulunlamiş. (a)ltun tuyuglug (a)dg(ı)rl(ı)k y(a)rag(a)y. t(ä)bäsiŋ(ä)rü b(a)rmiş. ürüŋ ing(ä)ni botulamiş. (a)ltun budl(a)l(ı)g bugral(ı)k y(a)rag(a)y. (ä)biŋ(ä)rü k(ä)lmiş. üçün͡ç kun͡çuyı urıl(a)nmiş. b(ä)gl(i)k y(a)ra-g(a)y tir. m(ä)ŋilig b(ä)g (ä)rm(i)ş. (a)n͡y(ı)g (ä)dgü ol.

o o o o o

6. (a)d(ı)glı toŋuzlı art üzä soo͡k(u)şmiş (e)rmiş. (a)d(ı)g(ı)ŋ k(a)rın

1. I am Ten-si ('Son of Heaven', i.e. the Chinese Emperor). In the morning and evening, I enjoy sitting on the golden throne. Know thus: (The omen) is good.

2. I am the road god with a dappled horse. (Early) in the morning and (late) in the evening I amble along. (This road god) apparently met two joyful human beings. The human beings were afraid. (The road god) said: 'Do not be afraid! I will give you (my) divine favor'. Know thus: (The omen) is good.

3. I am a predatory eagle with golden wings. Although the feathers of my body are not yet fully grown, lying down by the sea, I catch what I please (and) I eat what I like. That powerful am I. Know thus: (The omen) is good.

4. I am a white-spotted falcon. I enjoy sitting on a sandal-wood tree. Know thus:

5. A *beg* went to (look at) his horses (and saw that) his white mare had just foaled. (He thought): it would fit to be a golden-hoofed stallion. He went to (look at) his camels (and saw that) his white she-camel had just given birth to a colt. (He thought): it would fit to be a camel stallion with a golden nose peg. He went to (look at) his house (and saw that) his third princess had just given birth to a son. (He thought): he would fit to be a *beg*, it says. Apparently he was a happy *beg*. Know thus: (The omen) is extremely good.

6. A bear and a boar met on a mountain pass. (At fight) the bear's bel-

y(a)r(ı)lmiş, toŋuzuŋ (a)z(ı)gı sınmiş tir. (a)n͡çа biliŋ: y(a)bl(a)k ol.

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7. (ä)r t(ä)rkl(ä)yü k(ä)lir. (ä)dgü söz s(a)b (e)lti k(ä)lir tir. (a)n͡çа biliŋl(ä)r: (ä)dgü ol.

o o o o o o

8. (a)ltun b(a)şl(ı)g yıl(a)n m(ä)n. (a)ltun kurugs(a)k(ı)min kıl(ı)-çın k(ä)sip(ä)n özüm yul intin, b(a)ş(ı)mın yul (ä)bintin tir. (a)n͡çа biliŋl(ä)r: y(a)bl(a)k ol.

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9. ulug (ä)b ört(ä)nmiş. k(a)tıŋa t(ä)gi k(a)lm(a)duk, büükiŋä t(ä)gi kodm<(a)d>uk tir. (a)n͡çа biliŋl(ä)r: y(a)bl(a)k ol.

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10. (ä)sn(ä)g(ä)n b(a)rs m(ä)n. k(a)muş ara b(a)ş(ı)m. (a)nt(a)g (a)lp m(ä)n, (ä)rd(ä)mlig m(ä)n. (a)n͡çа biliŋl(ä)r:

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11. s(a)r(ı)g (a)tl(ı)g s(a)bçı, y(a)z(ı)g (a)tl(ı)g y(a)l(a)b(a)ç (ä)dgü söz s(a)b (e)lti k(ä)lir tir. (a)n͡çа biliŋ: (a)n͡y(ı)g (ä)dgü ol.

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12. (ä)r (a)bka b(a)rmiş. t(a)gda k(a)m(ı)lmiş. t(ä)ŋridä (ä)rkl(i)g tir. (a)n͡çа biliŋl(ä)r: y(a)b(ı)z ol.

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13. t(ä)ŋrilig kurtga yurt(t)a k(a)lmiş. y(a)gl(ı)g k(a)mıç bulup(a)n y(a)lg(a)yu tirilmiş, ölümde ozmiş tir. (a)n͡çа biliŋl(ä)r:

ly was slit open (and) the boar's tusks were broken, it says. Know thus: (The omen) is bad.

7. A man comes hurriedly. He comes bringing good tidings, it says. Know thus: (The omen) is good.

8. I am a golden-headed snake. Cutting my golden stomach with a sword, pluck my self out of (its) hole (and) pluck my head out of its house, it says. Know thus: (The omen) is bad.

9. A big house was burnt down. Nothing remained right to its floors (and) nothing was left right to its corners, it says. Know thus: (The omen) is bad.

10. I am a yawning leopard. Among the reeds is my head. That brave (and) capable am I. Know thus:

11. There comes a messenger on a yellow horse (and) an envoy on a dark brown horse, bringing good tidings, it says. Know thus: (The omen) is extremely good.

12. A man went hunting. (There) he fell to the ground (and said): In heaven is mighty god, it says. Know thus: (The omen) is bad.

13. A devout old woman remained (alone) in a deserted camp. She kept herself alive by licking a greasy ladle (and thus) she escaped death, it says. Know thus:

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14. kuzgunug ıg(a)çka bamiş. k(a)t(ı)gtı ba, (ä)dgüti ba tir. (a)n͡çа biliŋl(ä)r:

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15. üzä tum(a)n turdı, (a)sra toz turdı. kuş oglı uça aztı, kiyik oglı yügürü aztı, kişi oglı yorıyu aztı. y(a)na t(ä)ŋri kutınta üçünç yılta kop (ä)s(ä)n tük(ä)l körüşm(i)ş. kop ögir(ä)r s(ä)binür tir. (a)n͡çа biliŋl(ä)r: (ä)dgü ol.

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16. toru̲k (a)t s(ä)mrit(t)i. yirin öp(ä)n yügürü b(a)rmiş. utru yirdä ogrı soo̲kuşup tutuu͡p(a)n minmiş. yiliŋä kudursugıŋa t(ä)gi y(a)grıp(a)n k(a)mş(a)yu umatın turur tir. (a)n͡çа biliŋ: y(a)bl(a)k ol.

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17. özlü̲k (a)t öŋ yirdä (a)r(ı)p oŋuu͡p turu k(a)lmiş. t(ä)ŋri küçiŋä t(a)g üzä yol sub körüp(ä)n, yiş üzä y(a)ş o̲t körüp(ä)n yorıyu b(a)rıp(a)n sub içip(ä)n yaş yip(ä)n ölümdä ozmiş tir.(a)n͡çа biliŋl(ä)r: (ä)dgü ol.

o o o o o o o

18. k(ä)räkü içi nä t(ä)g ol? tügünü̲ki nä t(ä)g ol? közünü̲ki nä t(ä)g? körü̲klüg ol. (ä)gni n(ä)t(ä)g? (ä)dgü ol. b(a)g(ı)şı nä t(ä)g? b(a)r ol tir. (a)n͡çа biliŋl(ä)r: (a)n͡y(ı)g (ä)dgü ol.

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19. ak (a)t k(a)rş(ı)sın üç bolugta t(a)lulap(a)n (a)g(ı)nka ötügkä ıdmiş tir. korkma, (ä)dgüti ötün; (a)yınma, (ä)dgüti y(a)lb(a)r tir. (a)n͡çа biliŋ: (ä)dgü ol.

o o o o o o o

20. titir bugra m(ä)n. ürüŋ köpükümin s(a)ç(a)r m(ä)n. üzä t(ä)ŋ-

14. They fastened a raven to a tree. 'Fasten it firmly and well!', it says. Know thus:

15. The fog was hanging above (and) the dust was rising below. The young birds lost their way flying, the young deer lost their way running (and) the children lost their way walking. And again, by the grace of Heaven, they all met in the third year, safe and sound. They all rejoiced and were glad, it says. Know thus: (The omen) is good.

16. A lean horse fattened itself (on a pasture). (Then), thinking of its place, it went running (towards it). (On its way home) a thief came across. He caught and mounted it. (The horse), having galled up to its mane (and) its tail, stands still without being able to move, it says. Know thus: (The omen) is bad.

17. A favorite horse came to a standstill in a desert exhausted and wilting. Thanks to the strength given by Heaven, having seen way (and) water on a mountain (and) having seen fresh grass on a mountain pasture, it went (there) walking. (Thus), drinking the water (and) eating the fresh (grass) it escaped death, it says. Know thus: (The omen) is good.

18. What is the inside of the tent frame like? What is its smoke hole like? What is its window like? It can be seen through. How is its roof? It is good. How are its ropes? They are all there, it says. Know thus: (The omen) is very good.

19. A white horse, having chosen its adversary in three states of existence, sent it to a dumb for praying, it says. 'Fear not, pray well; do not be afraid, implore well!' it says. Know thus: (the omen) is good.

20. I am a camel stallion (with a herd of) females. I scatter my white

rikä t(ä)gir, (a)sra yirkä kirür tir. udıgm(a)g odguru y(a)t(ı)glıg turg(u)ru yorıyur m(ä)n. (a)ŋ͡t(a)g küçlüg m(ä)n. (a)n̂ça biliŋl(ä)r: (ä)dgü ol.

o ooo ooo

21. k(a)rı üpgük yıl y(a)rum(a)zk(a)n (ä)tdi. ödm(ä)ŋ, körm(ä)ŋ, ürk(ü)t<m>(ä)ŋ tir. (a)n̂ça bil(i)ŋ:

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22. uzun tonlug közŋüsin kölkä ıçg(ı)nmiş. y(a)r(ı)n y(a)ŋrayur, kiçä k(ä)ŋränür tir. (a)n̂ça biliŋl(ä)r muŋlug ol, (a)ń͡yıg y(a)bl(a)k ol.

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23. ogl(a)n k(ä)k͡ük t(ä)z(ä)kin bultı. ç(ä)k(i)k (ä)tiŋ kutlug bolzun tir. (a)n̂ça biliŋl(ä)r: (ä)dgü ol.

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24. t(ä)glük͡ kulun irk(ä)k yuŋ͡t(t)a (ä)mig til(ä)yür. kün ortu yütürüp̂, tün ortu k(a)nta n(ä)güdä bulg(a)y ol? tir. (a)n̂ça bil(i)ŋ-l(ä)r: y(a)b(ı)z ol.

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25. (e)ki öküzüg bir bukursıka kölm(i)ş. k(a)mş(a)yu umatın turur tir. (a)n̂ça biliŋ: y(a)bl(a)k ol.

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26. t(a)ŋ t(a)ŋl(a)rdı udu yir y(a)rudı udu kün tugdı. k(a)m(a)g üzä y(a)ruk͡ boltı tir. (a)n̂ça biliŋ: (ä)dgü ol.

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27. b(a)y (ä)r koń͡yı ürküp(ä)n b(a)rmiş. börikä sook͡uşmiş. böri (a)gzı (ä)msimiş. (ä)s(ä)n tüük͡(ä)l bolmiş tir. (a)n̂ça biliŋl(ä)r: (ä)dgü ol.

froth. It reaches the sky above (and) penetrates the earth below. I go on my way waking those who were asleep (and) rousing those who were lying down. That powerful am I. Know thus: (The omen) is good.

21. An old hoopoe sang before (the new) year dawned. 'Don't get excited, don't look at it (and) don't frighten it!', it says. Know thus:

22. A woman dropped her mirror into a lake. She mumbles in the morning (and) mutters to herself in the evening. Know thus: it is distressing (and) very bad.

23. A boy found the dung of an eagle. 'Lark! May your flesh enjoy divine favor!', he says. Know thus: (The omen) is good.

24. A blind foal looks for an udder on a stallion. After having lost it at midday, where and how would it find it at midnight?, it says. Know thus: (The omen) is bad.

25. (A man) harnessed two oxen to one wooden plough. They stand still without being able to move, it says. Know thus: (The omen) is bad.

26. The dawn broke and the earth became bright and the sun rose (and) the light shone over everything. Know thus: (The omen) is good.

27. A rich man's sheep went away in a fright. It met a wolf. The wolf's mouth (somehow) got poisonous. (Thus, the sheep) became safe and sound, it says. Know thus: (The omen) is good.

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28. k(a)n olurup(a)n ordu y(a)pmiş. ili turmiş. tört bulunt(a)kı (ä)dgüsi uyurı tirilip(ä)n m(ä)ŋil(ä)yür b(ä)dizl(ä)yür tir. (a)nça biliŋl(ä)r: (ä)dgü ol.

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29. oyma (ä)r ogl(a)nın kisisin tutug urup(a)n oş iç oyg(a)lı b(a)rmiş. oglın kisisin utuzm(a)duk, y(a)na tokuz on boş konÿ utmiş. oglı yutuzı kop ögir(ä)r tir. (a)nça biliŋl(ä)r:(ä)dgü ol.

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30. çıg(a)nÿ (ä)r oglı k(a)zg(a)nçka b(a)rmiş. yolı y(a)ramiş. ögirä s(ä)binü k(ä)lir tir. (a)nça biliŋl(ä)r: (ä)dgü ol.

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31. b(a)rs kiyik (ä)ŋkä m(ä)ŋkä b(a)rmiş. (ä)ŋin m(ä)ŋin bulmiş. bulup(a)n uyasıŋ(a)ru ögirä s(ä)binü k(ä)lir tir. (a)nça biliŋ: (ä)dgü ol.

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32. bir t(a)b(ı)lku yüz boltı. yüz t(a)b(ı)lku miŋ boltı. miŋ t(a)-b(ı)lku tüm(ä)n boltı tir. (a)nça biliŋl(ä)r: (a)s(ı)gı b(a)r, (ä)dgü ol.

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33. kidizig subka suukmiş. t(a)kı ur, k(a)t(ı)gdı ba tir. (a)nça biliŋl(ä)r: y(a)bl(a)k ol.

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34. k(a)n sükä b(a)rmiş, y(a)gıg s(a)nçmiş. köçürü konturu k(ä)lir. özi süsi ögirä s(ä)binü ordusıŋ(a)ru k(ä)lir tir. (a)nça biliŋl(ä)r: (ä)dgü ol.

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35. (ä)r sükä b(a)rmiş. yolta (a)tı (a)rmiş. (ä)r kugu kuşka

28. After having ascended the throne, a khan built a royal camp. His realm remained (firm). The good (and) skillful men in all quarters of the world, having assembled (there), rejoice and adorn (his court), it says. Know thus: (The omen) is good.

29. A man whose job is to hollow out slaughtered animals, staking his sons and womenfolk, went to hollow out internal organs and intestines (of slaughtered animals). So far from losing his sons and womenfolk he yet won ninety loose sheep. His sons and womenfolk all rejoice, it says. Know thus: (The omen) is good.

30. A poor man's son went out to earn money. His journey was successful. He comes (back) rejoicing and happily. Know thus: (The omen) is good.

31. A tiger went to look for game and prey. It found its game and prey. After having found it comes to its den rejoicing and happily, it says. Know thus: (The omen) is good.

32. One spriaea became a hundred; a hundred spiraeas became a thousand (and) a thousand spiraeas became ten thousand. Know thus: (The omen) is good.

33. (A man) put the felt into water. Beat it more (and) tie it tightly, it says. Know thus: (The omen) is bad.

34. A khan went on a campaign (and) routed the enemy. He comes (back) permitting (his soldiers) to nomadize and settle down (wherever they please). He himself and his soldiers come toward his royal camp rejoicing and happily, it says. Know thus: (The omen) is good.

35. A man went to the army (in war). On (his) way (back home) his

sokuşmiş. kugu kuş k(a)natıŋa urup (a)nın k(a)lıyu b(a)rıp(a)n öginä k(a)ŋıŋa t(ä)gürmiş. ögi k(a)ŋı ögir(ä)r s(ä)binür tir. (a)n͡çа biliŋl(ä)r: (ä)dgü ol.

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36. üküş (a)tl(ı)g ögr(ü)n͡çüŋ yoo͡k. kobı (a)tl(ı)g kork(ı)n͡çıŋ yoo͡k. uçruglug kutuŋ yoo͡k tir, (a)n͡çа biliŋl(ä)r: (a)ñ͡yıg y(a)bl(a)k ol.

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37. bir k(a)rı öküzüg bilin biçe kumursga yimiş. k(a)mş(a)yu umatın turur tir. (a)n͡çа biliŋl(ä)r: y(a)bl(a)k ol.

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38. k(a)mış ara k(a)lmiş. t(ä)ŋri unam(a)du͡k. (a)bın͡çu k(a)tun bolzun tir. (a)n͡çа biliŋl(ä)r: (ä)dgü ol.

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39. t(ı)gıg t(e)rtrü kişämiş. k(a)mşayu umatın turur tir. (a)n͡çа biliŋl(ä)r: y(a)bl(a)k ol.

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40. t(a)l(ı)m urı y(a)r(ı)n (a)ça y(a)sıçin y(a)l(ı)m k(a)y(a)g y(a)ra uruu͡p(a)n y(a)lŋusun yorıyur tir. (a)n͡t(a)g (a)lp (ä)rmiş. (a)n͡çа biliŋl(ä)r: (ä)dgü ol.

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41. ürüŋ (ä)sri ing(ä)k buzagul(a)çı bolmiş. ölg(ä)y m(ä)n tim(i)ş. ürüŋ (ä)sri irk(ä)k buz(a)gu k(ä)lürmiş. ıdu͡kluk y(a)rag(a)y. ülügdä ozmiş tir. (a)ñ͡çа biliŋ: (ä)dgü ol.

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42. uzun tonlug idişin (a)y(a)kın kodup(a)n b(a)rmiş. y(a)na (ä)dgüti s(a)kınmiş. idiş(i)mtä (a)y(a)k(ı)mta öŋi k(a)n͡çа b(a)rır m(ä)n tir. y(a)na k(ä)lmiş. idişin (a)y(a)kın (ä)s(ä)n tüü͡k(ä)l

horse became tired. (Then) the man met a swan. The swan placed (him) on its wings (and) flew up with him. (Thus) it brought him to his mother and father. His mother (and) his father rejoice (and) take pleasure, it says. Know thus: (The omen) is good.

36. You don't have the pleasure of a man bearing many titles. (On the other hand, however), you are not afraid of having a poor reputation. (In short), you don't have a good fortune to be celebrated with flying flags, it says. Know thus: (The omen) is very bad.

37. An old ox was eaten by ants, gnawing around its belly. It lays down without being able to move, it says. Know thus: (The omen) is bad.

38. (A slave girl) remained (alone) among the reeds. Heaven was not pleased with it. 'May (this) slave girl be a queen!', it says. Know thus: (The omen) is good.

39. They fettered a roan horse crosswise. It stands, without being able to move, it says. Know thus: (The omen) is bad.

40. A bold youth marches alone, opening (his) shoulder, striking and splitting the bare rock with a broad arrow-head, it says. That tough and powerful was he. Know thus: (The omen) is good.

41. A white-spotted cow was on the point of calving. She said: 'I am about to die!' (Nevertheless) she gave birth to a white-spotted bull calf. It would be suitable to dedicate it to Heaven, (for the cow was (thus) saved from (her) fate, it says. Know thus: (The omen) is good.

42. A woman went away, leaving behind her cups and bowls. Then she (stopped and) thought thoroughly. 'Where am I going apart from my cups and bowls?' she says. She again came back (and) found her cups and bowls safe and sound. She rejoices (and) be-

bulmiş. ögir(ä)r s(ä)binür tir. (a)n͡çа biliŋl(ä)r: (ä)dgü ol.

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43. tog(a)n ügüz kuşı kuşl(a)yu b(a)rmiş. utru t(a)l(ı)m k(a)ra kuş kopup(a)n b(a)rmiş tir. (a)n͡çа bil(i)ŋl(ä)r: y(a)bl(a)k ol.

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44. tog(a)n kuş t(ä)ŋrid(ä)n kodı t(a)b(ı)şg(a)n tip(ä)n k(a)pmiş. tog(a)n kuş tırŋ(a)kı suçulunmiş. y(a)na tıtinmiş. tog(a)n kuşuŋ tırŋ(a)kı ügüşüp(ä)n k(a)lıyu b(a)rmiş, t(a)b(ı)şg(a)n t(ä)risi üŋüş (ü)p(ä)n yügürü b(a)rmiş. (a)n̲t(a)g tir. (a)n͡çа biliŋl(ä)r: y(a)b(ı)z ol.

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45. kiyik oglı m(ä)n. o̲tsuz subsuz k(a)ltı uyın? n(ä)çü̲k yorıyın? tir. (a)n͡çа biliŋl(ä)r: y(a)b(ı)z ol.

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46. t(ä)bä titigkä tüşmiş. b(a)sınu yimiş. özin tilkü yimiş tir. (a)n͡çа biliŋl(ä)r: y(a)b<l>(a)k ol.

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47. (ä)r ümäl(ä)yü b(a)rmiş. t(ä)ŋrikä soo̲kuşmiş. kut kolmiş. kut birmiş. '(a)g(ı)l(ı)ŋta yılkıŋ bolzun, özüŋ uzun bolzun!' timiş. (a)n͡çа bil(i)ŋl(ä)r: (ä)dgü ol.

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48. k(a)rı yol t(ä)ŋri m(ä)n. sınu̲kıŋım s(a)p(a)r m(ä)n, üzüü̲kiŋin ulayur m(ä)n. ilig itmiş m(ä)n. (ä)dgüsi bolzun tir. (a)n͡çа bil(i)ŋl(ä)r:

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49. b(a)rs kiyik (ä)ŋl(ä)yü m(ä)ŋl(ä)yü b(a)rmiş. ortu yirdä (a)mg(a)ka soo̲kuşmiş. (ä)sri (a)mga y(a)l(ı)m k(a)yaka ünüp b(a)rmiş.

comes delighted, it says. Know thus: (The omen) is good.

43. A falcon went hunting river birds. (Suddenly) a predatory eagle flew up to meet it, it says. Know thus: (The omen) is bad.

44. A hawk, saying (to itself) 'Here is a hare!', (flew) down from the sky (and tried to) catch it. The hawk's claws were skinned and torn. The hawk flew up and went away with its claws worn out; (and) the hare ran away with its skin torn off. Thus it says. Know thus: (The omen) is bad.

45. I am a deer calf. How shall I be able (to manage) without water and grass? How shall I walk along? it says. Know thus: (The omen) is bad.

46. A camel fell into mud (i.e., a marsh). It kept on eating while sinking down, (but) itself was eaten by a fox, it says. Know thus: (The omen) is bad.

47. A man went visiting (and) met a god. He asked for his divine favor. (The god) gave his divine favor (and) said: 'May you get livestock in your pens! May your life be long!' Know thus: (The omen) is good.

48. I am the old road god. I fix your broken parts (and) I join together your torn things. I have organized the realm. May there be the good of everything! it says. Know thus:

49. A tiger went looking for wild game and prey. In an open place it came across a wild goat. The spotted wild goat went up a steep rock (and) was saved from death. Having been saved from death, it walks

ölümtä ozmiş. ölümtä ozup(a)n ögirä s(ä)binü yorıyur tir. (a)n͡çа biliŋ: (ä)dgü ol.

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50. tıg (a)t kudruu̯kın tügüp tigr(ä)t, y(a)z(ı)g kodı y(a)dr(a)t. too̯kuz k(a)t üç(ü)rgüŋ topuulg(ı)nça t(ä)ritzün tir. (a)n͡çа biliŋl(ä)r: y(a)b<l>(a)k ol.

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51. t(a)lı)m k(a)ra kuş m(ä)n. y(a)ş(ı)l k(a)ya y(a)yl(a)g(ı)m, kızıl k(a)ya kışl(a)g(ı)m ol. t(a)gda turup(a)n m(ä)ŋil(ä)yür m(ä)n, (a)n͡çа biliŋl(ä)r:

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52. (ä)r busuşlug, t(ä)ŋri bulıtl(ı)g boltı. <bulıt> ara kün tugmiş. busan͡ç (a)ra m(ä)ŋi k(ä)lmiş tir. (a)n͡çа biliŋl(ä)r: (ä)dgü ol.

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53. boz bulıt yorıdı, bodun üzä y(a)gdı. k(a)ra bulıt yorıdı, k(a)-m(a)g üzä y(a)gdı. t(a)rıg bişdi, y(a)ş o̯t ündi, yılkıka kişikä (ä)dgü boltı tir. (a)n͡çа biliŋl(ä)r: (ä)dgü ol.

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54. kul s(a)bı b(ä)giŋ(ä)rü ötünür, kuzgun s(a)bı t(ä)ŋrig(ä)rü y(a)l-b(a)rur. üzä t(ä)ŋri (e)şidti, (a)sra kişi bilti tir. (a)n͡çа bil(i)ŋ: (ä)dgü ol.

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55. (a)lp (ä)r oglı sükä b(a)rmiş. sü yirintä (ä)rklig s(a)bçı tö-r(ü)tmiş tir. (ä)biŋ(ä)rü k(ä)ls(ä)r özi at(a)nmiş, ögr(ü)n͡çülüg, (a)tı yitiglig k(ä)lir tir. (a)nça biliŋl(ä)r: (a)n͡yıg (ä)dgü <ol>.

about rejoicing and being glad, it says. Know thus: (the omen) is good.

50. Tie up the roan horse's tail into a knot and make it run until it breaks wind; make the bay (horse) run until it (almost) spreads down (on the ground so that) they sweat until your nine shabracks be pierced, it says. Know thus: (The omen) is bad.

51. I am a predatory eagle. My summer quarters is a green rock (and) my winter quarters is a red rock. I enjoy staying on the mountain. Know thus:

52. The man became depressed (and) the sky cloudy. (Suddenly) sun rose among (the clouds) and joy came in the midst of depression, it says. Know thus: (The omen) is good.

53. A gray cloud passed; it rained over people. A black cloud passed; it rained over everything. The crop ripened; the fresh grass sprouted. It was good for animals and men, it says. Know thus: (The omen) is good.

54. The slave's words are a request to his master; the raven's words are a prayer to heaven. Heaven above heard it; men below understood it, it says. Know thus: (The omen) is good.

55. A brave son of man went to the army (in war). In the field of fight, he got himself made an authoritative envoy, it says. When he comes home, he comes as a famous (and) joyful (warrior), (and) his horse as a capable (mount), it says. Know thus: (The omen) is extremely good.

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56. ügriŋä kutlug (a)dg(ı)r m(ä)n. y(a)g(a)k ıg(a)ç yayl(a)g(ı)m, kuşl(u)g ıg(a)ç kışl(a)g(ı)m. (a)n͡ta turuu͡p(a)n m(ä)ŋil(ä)yür m(ä)n tir. (a)n̂͡ça biliŋl(ä)r: (ä)dgü ol.

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57. k(a)n(ı)gı ölm(i)ş, könäki toŋmiş. k(a)n(ı)gı n(ä)lü͡k ölg(ä)y ol? b(ä)glig ol. könäki n(ä)lü͡k toŋg(a)y? kün(ä)şkä olurur ol. (a)n̂͡ça biliŋl(ä)r: bu ırk b(a)şınta az (ä)mg(ä)ki b(a)r; kin y(a)na (ä)dgü bolur.

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58. oglı ögintä k(a)ŋınta öbk(ä)läp(ä)n t(ä)z(i)p(ä)n b(a)rmiş. y(a)na s(a)kınmiş, k(ä)lm(i)ş. 'ögüm ötin (a)l(a)yın, k(a)ŋ(ı)m s(a)bın tıŋl(a)yın' tip k(ä)lmiş tir. (a)n̂͡ça biliŋl(ä)r: (ä)dgü ol.

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59. yılka t(ä)gmişig yıdıtm(a)yın, (a)yka t(ä)gmişig (a)rtatm(a)yın, (ä)dgüsi bolzun tir. (a)n̂͡ça biliŋl(ä)r: (ä)dgü ol.

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60. too͡kuz (a)rlı sıgun kiyik m(ä)n. b(ä)d<ük> tiz üzä ünüp(ä)n möŋräyür m(ä)n. üzä t(ä)ŋri (e)şidti, (a)sra kişi bilti. (a)n͡t(a)g küçlüg m(ä)n tir. (a)n̂͡ça biliŋl(ä)r: (ä)dgü ol.

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61. turn̂͡ya kuş tüşnäkiŋä konmiş. tuymatın tuz(a)k(k)a ilinmiş. uça umatın olurur tir. (a)n̂͡ça biliŋl(ä)r: y(a)b<l>(a)k ol.

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62. y(a)rgun kiyik m(ä)n. y(a)yl(a)g t(a)g(ı)ma (a)gı)p(a)n y(a)yl(a)yur turur m(ä)n. m(ä)ŋilig m(ä)n tir. (a)n̂͡ça biliŋl(ä)r: (ä)dgü ol.

56. I am a stallion happy in his stud. My summer quarters is (beneath) the nut-trees (and) my winter quarters is (beneath) the trees where birds crowd. I enjoy staying there, it says. Know thus: (The omen) is good.

57. Her favorite (lover) has died (and) her pail has frozen. Why should her favorite (lover) die? He has the status of a *beg*. Why should her pail freeze? It is placed in the sunshine. Know thus: at the beginning of this omen there is a little pain; (but) later it becomes good again.

58. A son, being angry with his mother (and) father, ran away (from home). (Later) he thought it over (and) came back. He came back saying 'I will accept my mother's advice (and) listen to my father's words', it says. Know thus: (The omen) is good.

59. I will not make one that has reached (the stage of) a year stink, (or) one that has reached (the stage of) a month go bad. May good come to them, it says. Know thus: (The omen) is good.

60. I am a male maral deer with a nine-branched horn. Rising on my big (and) powerful knees, I bellow. Heaven above heard it (and) men below realized it. That powerful am I, it says. Know thus: (The omen) is good.

61. A crane settled on its resting-place, (but) by not noticing it, was caught in a snare. It sits without being able to fly, it says. Know thus: (The omen) is bad.

62. I am a *yargun* deer. Climbing the mountain which is my summer residence, I stay there for the summer. I am happy, it says. Know thus: (The omen) is good.

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63. k(a)nl(ı)k süsi (a)bka ünmiş. s(a)gır içrä (ä)lik kiyik kirmiş. (ä)l(i)gin tutmiş. k(a)ra k(a)m(a)g süsi ögir(ä)r tir. (a)n̂ça biliŋ-l(ä)r: (ä)dgü ol.

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64. kök boymul tog(a)n kuş m(ä)n. körüklüg k(a)yaka konuûp(a)n közl(ä)yür m(ä)n, y(a)g(a)kl(ı)g togr(a)k üzä tüşüp(ä)n y(a)yl(a)yur m(ä)n tir. (a)n̂ça biliŋl(ä)r: (a)n̂yıg (ä)dgü ol.

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65. s(ä)miz (a)t (a)gzı k(a)t(ı)g boltı. idisi um(a)z tir. (a)n̂ça biliŋ-l(ä)r: y(a)bl(a)k ol.

(a)mtı (a)mr(a)k ogl(a)n(ı)m, (a)n̂ça biliŋl(ä)r: bu ırk bitig (ä)dgü ol. (a)n̂ç(ı)p (a)lku k(ä)ntü ülüg i (ä)rklig ol.

b(a)rs yıl (e)kinti (a)y biş yig(i)rmikä t(a)ygünt(a)n m(a)nıs-t(a)nt(a)kı kiç(i)g di<n>t(a)r burua guru (e)ş(i)d|ip| iç(i)m(i)z isig s(a)ŋun itaçuk üçün bitid(i)m.

63. The army of the khanate went out for hunting. (Meanwhile) a roe-buck entered the game battue. (The khan) caught it with (his) hand. All his common soldiers rejoice, it says. Know thus: (The omen) is good.

64. I am a gray falcon with a white neck. Sitting on a rock with a wide view, I look around. Settling down on a poplar full of nuts, I spend the summer, it says. Know thus: (The omen) is very good.

65. A fat horse's mouth became hard. Its master cannot do anything (to heal it)., it says. Know thus: (The omen) is bad.

Now, my dear sons, know thus: this book of divination is good. Thus, everyone is master of his own fate.

In the Year of Tiger, on the fifteenth (day of) the second month, I, the young pious (disciple) staying at the Tay-gün-tan monastery, after having listened to the *burua guru* (i.e. the spiritual master of presage), wrote (this book) for our affectionate big brother General *İtaçuk*.

EXPLANATIONS

1.1. **y(a)r(ı)n** 'in the morning'. Clauson derived this word from **yaru-** 'to become bright, shine' (ED:970). This etymology has rightly been rejected by Erdal on the ground that the final vowel of the verb is not **ı**, but **u** (1977:88).

1.2. **kiçä** 'in the evening'. Clauson derives this word from **ke:ç-** 'to be late' (ED:694). According to Erdal, it is the equative form of the extinct noun ***ke** which is also the root of **ken** and **kedin** (1977:88). In my opinion, **kiçä** is derived from **keç** [ke:ç] 'late' with the ancient dative-locative suffix {+A} (cf. Tekin 1985:254).

1.3. **örgin** 'taht'. Clauson derives this word from **örge-**, a verb about the existence of which he has doubts (ED:225). OT **örgin** is a derivative of **örg(i)-** 'to elevate, raise, erect', a verb which actually occurs in the Shine-Usu inscription (south 10): **(e)l örginin (a)nta örg(i)p(ä)n it(i)td(i)m** 'liess ich dann reichshof aufführen' (Ramstedt 1915:30-31).

2.1. **ala** 'mottled, dappled, spotted' should be read **a:la** for the initial **a** is written (cf. Trkm. **a:la** id.).

2.2. **sooḳuşmiş, korkmiş**. These two examples and many others occurring in IB indicate that the participial suffix **-miş** did not observe the rules of vowel (palatal) harmony. As is known, the final sibilant of this suffix is generally written with the palatal sign **s²** in the Orkhon inscriptions

2.3. **(ä)şür m(e)n** 'I amble'. Erdal (1977:69) thinks that this verb could only be **äşü-**, because the verb **äş-** 'to amble' takes the present tense suffix as **-är** in MK. But the verb **äşü-** means 'to cover, envelop' which does not make sense here.

2.4. **y(a)l(ı)g** 'cheerful, jolly'. This word was read **(a)yl(ı)g** by Thomsen and the phrase **(e)ki (a)yl(ı)g kişi oglın** was translated as 'a two-month old child of man' (1912:196). Orkun (ETY II:73) and Clauson (ED:272) accepted this reading and translation. Erdal (1977:89) has rightly rejected this reading and suggested **y(ı)l(ı)g** citing the following passage from TT I:14: **tütüş käriş kodgıl, yılıg yumşak bolgıl** 'Kavgayla çatışmayı bırak, ılık ve yumuşak ol'. But the vowel **ı** of the first syllable is not written. For that reason I am of the opinion that the word should be read **y(a)l(ı)g** 'cheerful, jolly'. This word, otherwise unknown and unattested in the written records, survives in Yakut as **salı:** 'cheerful, jolly': **külü: salı:** 'laughter and joke', **külü: salı: kisi** 'a cheerful and witty person' (Pek. 1288).

3.1. **t(a)l(ı)m** 'predatory'. An adjective derived from **talı-** 'to damage, pillage, attack, assault', a variety of well-attested **tala-**, which is also attested in Uig. II:76: **talıp quna...** "plundering and stealing'.

3.2. **k(a)ra kuş** 'eagle'. Thomsen (1912:196) and Orkun (ETY II:73) translated the phrase as 'black-eagle' (kara kartal). But the whole phrase means 'eagle', as corrected by Clauson (1961:219 and ED:643).

3.3. **t(a)n(ı)m tüsi** 'the feathers of my body'. Thomsen (1912:196) and following him Orkun (ETY II:73) translated the phrase as 'the appearance of my body' (vücudümün görünüşü), analizing the second word as **tüs-i**.

3.4. **t(a)pladuk(u)min**. The vowel connecting the accusative suffix **-n** should be read **i**, for the accusative suffix is written with the front **n** sign. In the Old Turkic runic texts there are several examples indicating that the vowel occurring between the 1st and 2nd p. poss. suffixes and the accusative suffix **-n** was originally **i**: **s(a)b(ı)m(i)n** 'my words' (KT S 1), **ogl(u)m(i)n** 'my son' (Suji 6), **k(a)n(ı)ŋ(i)n** 'your khan' (T 3).

4.1. **(ä)sri** 'spotted, dappled'. It was Orkun who first recognized this word and translated it as 'tekir' (ETY II:74).

5.1. **tuyuglug**. The word meaning 'hoof' has different shapes in Middle Turkic texts and modern languages (cf. ED:519). The only surviving form which fits IB **tuyug** seems to be Tuv. **duyug**.

5.2. **y(a)rag(a)y** 'it would fit to be', ' it would be suitable for'. This verb occurring thrice in this omen was misunderstood by Clauson in its first two occurrences: 'The golden-hoofed stud will flourish' (ED:49), 'The golden-bodied camel stud will prosper' (1960:219), 'The golden-bodied camel stud will flourish' (ED:305). The sentence **altun tuyuglug adgırlık yaragay** was understood correctly only by Orkun: 'Altın nallı aygırhğa yarar' (ETY II:74).

5.3. **budl(a)l(ı)g** 'having a nose peg'. Scholars have had difficulties in reading and interpreting this word. Thomsen left it untranslated. Clauson (1961:219) was certain that the second l in this word must be an error for u; so he suggested that the word should be corrected to read **bodlug** and understood as 'having a body'. He translated the phrase **altun bodlug** as 'golden-bodied' (1961:219, ED:305). But his cannot be correct, because the parallelism requires that we should have here a word denoting a device which belongs to a camel and corresponds to the 'nail' of a stallion. Such a word could only be a 'nose peg'. 'A camel's nose peg' was very likely called ***budlu** and ***budla** in Old Turkic as we understand from the historical and surviving forms of it: MK **butlu** camel's nose-plug' (Dankoff I:325, 329), Kirg. **buyla** 'the rope tied to a camel's nose peg', Kzk. **buyda** id., Taranchi **buyla** 'a camel's wooden nose peg', Tuv. **buyla** id., Trkm. **büyli** id., etc. The form in MK goes back to an older ***budlu** which survives in Trkm. **büyli** (<***buyli** <***budlu**. Tuvinian **buyla** with its y is obviously a loan word in this language. Consequently, there is no scribal error in *BUDLLG* which can be read either **budl(u)l(u)g** or **budl(a)l(ı)g** 'having a nose peg'.

8.1. özüm yul intin 'pluck my self (soul) out of (its) hole'. Clauson's translation of this sentence as 'pull me out of the hole' (1960:219-220) cannot be correct, for a snake can be cut only when it is out of the hole! Since **kıl(ı)çın k(e)sip(e)n** 'cutting with a sword' precedes this sentence, the word in 'hole' must have been used here figuratively. The same is true of **(e)b** 'house' occurring in the following sentence.

8.2. (e)bint(i)n 'from its house'. The parallelism requires that this word should be understood as such and not as 'from its berries', as suggested by Clauson (1960:220 and ED:12).

The parallelism and the rules of prosody also require that the words **özüm** and **intin** occurring in the previous sentence **özüm yul intin** must be **özümin** and **inintin** respectively: **özüm[in] yul in [in]tin / b(a)ş(ı)mın yul (e)bint(i)n.**

9. The words **k(a)t** and **büük** [**bük**] seem to have been used here synonomously, as suggested by Erdal (1977:91).

10.1.(ä)sn(ä)g(ä)n 'yawning'. This word was first recognized as such by Clauson (1960:220).

10.2. k(a)muş. An example of early labialization; cf. **k(a)mış** (38).

12. k(a)m(ı)lmiş 'fell down'. This word was first read **k(a)ml(a)mış** and translated as 'performed shaman tricks (?)' by Thomsen (1912:198). Later, however, it was corrected to read **k(a)m(ı)lmış** 'fell down' by him (*Samlede Afhandlinger* III:250). This reading was accepted by Orkun (ETY II:75), but not by Malov (1951:81) and by Clauson (1960:220 and ED:628). Although both readings and interpretations are possible, I believe that **k(a)m(ı)lmiş** is more probable, because it is rather unusual for a man who goes for hunting to make magic on a mountain.

13.1 bulup(a)n 'finding'. This word which was read **bulun(ı)n** by

Thomsen (1912:198) is in fact **bulup(a)n** as first noticed and corrected by Clauson (1960:220).

13.2. tirilmiş 'stayed alive'. Orkun's translation of this word, i.e., 'dirilmiş' is incorrect (ETY II:76) So is Clauson's second translation in his dictionary: 'was resuscitated' (ED:547), as pointed out by Erdal (1977:93). His first translation in 'Notes', i.e., 'stayed alive' (1960:220) was correct!

14. bamiş [ba:miş] 'tied'. The spelling of **a** in this word indicates that it is a long one (MK **ba:-**, Trkm. **ba:-**, Khal. **va:-** id.).

16.1. s(ä)mrit(t)i 'fattened (itself)'. Thomsen (1912:199), Orkun (ETY II:23), Malov (1951) and Clauson (ED:830) regarded this word as a gerund in **-i** functioning as a modifier of the following **yirin** 'its place', and understood the phrase **toruk (a)t s(ä)mriti yirin öp(ä)n** as 'a lean horse, remembering the place which fattened him' (ED:830). Erdal has rejected this interpretation on the ground that the gerunds in **-a/-e** have almost never been used as modifiers of nouns in the Old Central Asian Turkic (1977:93). He thinks that the spelling *smrltl* could be a scribal error for *smrltp*, i.e., **s(ä)mrit(i)p**. This is possible; but I am of the opinion that there is no scribal error here and the word in question is nothing but **s(ä)mrit(t)i**.

16.2. kudursugıŋa 'to its tail'. The manuscript has *KUDURSUGIŋNIŋA* which is obviously a scribal error.
Although a *hapax legomena*, the word is no doubt etymologically related to **kudruk** 'tail', **kudurgak** 'tail (gown)', **kudurgun** 'crupper (saddle)', etc. all occurring in MK.

17. yaş 'fresh grass'. This word which occurs twice in this paragraph is spelt *YAş* in its second occurrence. The spelling of **a** indicates that it is long (MK **ya:ş**, Trkm. **ya:ş** id.).

18. köz(ü)nüki 'its window'. The manuscript has *kÜznÜ͡Kkl* . The letter *k²* after *Ü͡K* is superfluous.

21.1. k(a)rı üpgük 'an old hoopoe'. Thomsen, Orkun, Malov and Clauson have **k(a)ra öpgük**. Manuscript clearly has *KRl* , i.e. **k(a)rı**, as pointed out by Erdal (1977:95).

21.2. (ä)tdi 'it sang'. All the previous investigators read this **t(e)di** 'it said' which does not make sense here. The verb **ät-** 'to sing, make a sound' is well-attested in the old Turkic texts: **t(a)gda sıgun (ä)ts(ä)r** 'when deer bellow at mountains', **üzä t[(ä)ŋri] köb(ü)rg(ä)si (ä)t (ä)rçä** 'as if the bridge of heaven above thunders' (Bilge Kagan, West), Uig. **ätiz-** 'to play a musical instrument', etc.

21.3. ödm(ä)ŋ 'do not get excited!'. Clauson identified this verb as the root of MK **üðig** 'passion, sexual desire' and translated it as 'do not get excited' (1960:221, ED:50). Erdal reminded that it could also be the simplex of the verb **üdür-** 'seçip ayırmak' (1977:95). I agree with Clauson, for what we need here is a verb meaning 'to get excited' which is followed by **körmäŋ** 'do not look!'. But the verb meaning 'to get excited' was in all likelyhood with **ö** in Old Turkic, for it survives in Kirghiz as **öyü-** (<**ödü-* or **ödi-*). Therefore the readings **üð-** and **üðig** in Clauson and Dankoff should be corrected to read **öð-** and **öðig**, respectively,

21.4. ürk(ü)tm(ä)ŋ 'do not frighten!'. The manuscript has *Ürkttŋ* which is read **ürkittiŋ** and translated as 'you frightened me' by Clauson (ED:39). But this meaning does not fit the context: 'do not get excited, do not look, you frightened me'. It seems that a hoopoe's singing before the daybreak of the New Year is probably regarded as a sign of bad luck and people are warned as to not getting excited, not looking at it and not frighten it. I think that *Ürkttŋ* is a scribal error here for *Ürktmŋ*, i.e. **ürk(ü)tm(ä)ŋ**.

22.1. **uzun tonlug** 'woman'. There seems to be no doubt that this is an expression used to denote women, not monks as thought by Thomsen (1912:200) and Orkun (ETY II:78).

22.2. **közŋü** 'mirror'. Thomsen read this word **küz(ü)ŋü** 'bell'. Since **uzun tonlug** means 'a woman' and not 'a monk', it is only logical to think that what we have here is **közŋü** 'mirror' as Malov and Clauson thought.

22.3. **y(a)ŋra-** 'to mumble', **k(ä)ŋrän-** 'to mutter to oneself'. Clauson (1960:221) thought that the subject of these verbs was the mirror. It seems to be more logical to think that the subject of these verbs is the woman who dropped her mirror into a lake as Malov first interpreted (1951) and Erdal (1977:96) reaffirmed.

23. **ç(ä)k(i)k** 'lark'. The manuscript has *çUk*. Clauson thought that it was perhaps an error for **çavıŋ** 'your reputation' which is followed by **atıŋ** 'your name' (1960:221-222). But the second word is clearly spelt *tlŋ* which can only be read **(ä)tiŋ** as pointed out by Erdal (1977:96). Since **k(ä)kük** is some kind of a bird of prey, it is quite reasonable to assume that the word spelt *çUk* is an error for *çkk*, i.e. **ç(ä)k(i)k** 'lark', as suggested by Erdal (1977:96).

24. **yütürüp** 'having lost'. Thomsen and other scholars read this word **yütürük** 'being loaded', taking the final letter to be *Ük*. But it is clearly *Up* in the manuscript, as first pointed out by Erdal (1977:96). Therefore the word should be read **yütürüp**, although it is the only case in IB where the letter *Up* is used to write the front-vocalic **üp**.

As for the identification of the verb **yütür-**, all the previous scholars except Clauson took it to be a variety of an original **yüdür-** 'to load'. But in a runic text an intervocalic d could not have been written with the letter *t*. Clauson thought that, 'if it is correctly spelt', **yütür-** could be an Old Turkic causative form of MK **yüð-** 'to load

one's self', i.e. **yüt(t)ür-** (1960:222). But this is impossible, for the causative form of **yüd-** is **yüdür-**, not ***yüdtür-**.

The best solution for **yütür-** seems to be to regard it as the causative of ***yüt-**, i.e. a dialectal form of OT **yit-**, which survives only in Yakut **süt-** 'to be lost, get lost' (caus. **süter-** <***yütür-**).

25. bukursı 'a wooden plough'. This word seems to have survived only in Modern Uighur: (lit.) **buqusa**, (dial.) **bugursa** 'a wooden plough', (Jar. 58) **boqusa**, **buqusa**, **buqusae** id., Tar.(Rad.) **pogursa** 'handle of a plough'. Clauson has **bokursı** and Dankoff **boqursi**.

26. t(a)ŋl(a)r- 'to break (of dawn)'. Clauson regards this verb as an error for **taŋla-** (ED:510). But it seems to be a derivative of **taŋla** 'at dawn', as suggested by Erdal (1977:97).

27. **(ä)msi-** 'to become poisonous'. Thomsen translated the sentence **böri agzı ämsimiş** as 'The wolf's mouth (still) sucked (?)' (1912:201) and Orkun as 'kurdun ağzı sulanmış' (ETY II:80). Clauson who regarded **ämsi-** a simulative form of **äm-** 'to suck' translated the sentence in the same way: 'the wolf's mouth watered' (ED:164). But this meaning does not fit the following sentence which is **äsän tükäl bolmiş** 'It (i.e. the sheep) became safe and sound'. Furthermore, the verb **ämsi-** cannot be a derivative of the verb **äm-**, because the suffix **+si-** forms verbs only from nouns, as Erdal rightfully pointed out (1977:98).

In my opinion what we have here is **ämsi-** 'to become poisonous', a verb which seems to have survived only in Yakut **ämtiy-** 'to get poisonous, become poisonous'. Yakut **ämtiy-** regularly goes back to an older ***ämsi-**.

29.1. oyma (ä)r. Thomsen translated this phrase as 'a gambler', thinking that **oyma** would be a deverbal noun derived from ***oy-** 'to play', i.e. the root of **oyun** 'play, game' (1912:201, 213, note XXIX). This interpretation was accepted by Orkun (ETY II:80) and Malov (1951:). According to Clauson **oyma** must be a deverbal noun de-

rived from oy- 'to hollow out'. He then translated the phrase **oyma är** as 'a man who makes holes (to set out the game' (1961:222), thinking that 'in many Turkish games, the play consisted in putting pebbles or counters in holes' (ED:273).

In my opinion, **oyma** is an action noun in **-ma** derived from **oy-** 'to hollow out' and the phrase **oyma (ä)r** means 'a man who is an expert in hollowing out the internal organs of a slaughtered animal'. See my interpretation of **oş iç** below.

29.2. oş iç. The group of letters *USIç* between two separation marks was read **usıç** by Thomsen and translated as 'hazardous (?) (1912:201). Orkun accepted this reading and interpretation and translated the word as 'tehlikeli', i.e. 'dangerous' (ETY II:80). Malov's translation of the word is 'skilful' (1951:).

The group of letters *USIç* can be read, if it represents one word, in four different ways: **osıç, usıç, oşıç** and **uşıç**. None of these readings, however, is meaningful in Turkic. In my opinion what we have here are two synonomous words, i.e. **oş iç**, which make sense. The second word **iç** is well-known. The first word occurs in MK with the meaning 'the heart, center of a tree-trunk, branch or horn' (ED:255). MK also gives an example for this word: **müŋüz oşı** 'the core of a horn'. This word seems to have survived only in Yakut and there only in the binary **is-os** which means 'abdomen, internal organs, intestines, etc. of animals and human beings' (Pek. 1883). Yakut **is** in this binary is Common Turkic **iç**, and **os** goes back to an older and original ***oş**, a form which is identical with MK **oş**. Consequently, I believe that the group of letters *USIç* represents the binary **oş iç** which survives in Yakut **is-os** (<***iç oş**) in reverse order.

29.3. oyg(a)lı. Thomsen and following him other scholars read this word **oy(u)g (a)l(ı)p**. But the last letter is clearly *I*, not *p*, and the spot after the letter *G* does not look like a word-separation mark, as first noticed and pointed out by Erdal (1977:99). Consequently, the group of letters *UYG.LI* can be read **oyg(a)lı** and this fits the context:

oş iç oyg(a)lı b(a)rmiş 'went in order to hollow out the internal organs (of a slaughtered animal'.

Thus, I think that what the man mentioned in this omen participated in was not a gambling but it was some kind of a contest in which the contestents were expected to hollow out the internal organs of slaughtered animals as fast as they could.

31. b(a)rs kiyik 'a tiger'. Clauson thinks that these two words occurring also in the paragraph 49 refer not to one animal but two, i.e. 'a leopard and a deer', on the ground that **m(e)ŋ** occurs in Uighur and Karakhanid Turkic with the specific meaning of 'bird-seed, poultry food' (1961:222; ED:166, entry **eŋ**). But in Old Turkic and in IB **kiyik** is a generic term for any 'wild four-legged game animal' as defined correctly by Clauson himself (ED:755). In IB **kiyik** often occurs after the specific names of wild game animals used as their modifiers, e.g., **älik kiyik** (63), **sıgun kiyik** (60), **yargun kiyik** (62) and **bars kiyik** (31, 49). The word **mäŋ** occurring in the binary **äŋ mäŋ** in this omen must have a broader meaning, i.e. 'wild game, food', as the verb **mäŋlä-** occurring in the sentence **bars kiyik äŋläyü mäŋläyü barmiş** 'a tiger went looking for wild game and prey' (49) indicates.

36.1. iikiiş (a)tl(ı)g, kobı (a)tlı)g. Clauson translates the first phrase as 'having many titles' and the second as 'having a reputation of being unlucky' (1961:222). But OT **a:t** 'name, title, reputation' has a long **a** and a long **a** in initial position is almost always written in IB, e.g. **ak** 'white' (5, 19), **ala** 'dappled, spotted' (2), **at(a)n-** 'to become famous' (55), etc. Therefore, if the word in these phrases were **at** 'name, title' its initial long **a** would have been written, as pointed out also by Erdal (1977:102).

36.2. uçruglug 'having (flying) flags'. The word **uçrug** occurs twice in U II and in one of its occurrences it seems to have been used synonomously with **tug** 'flag, standard': **tug uçrug töpü tartıgta**'when flags were drawn high on the summit' (U II:40, 1070). Thus, the phrase

uçruglug qut can be understood as 'good fortune to be celebrated with (flying) flags'.

37. **biçä** < **bıç-a**. This is another example of early palatalization in IB; cf. **yiş** 'mountain forest' (17) < **yış**.

38. **(a)bınçu k(a)tun bolzun** 'may the concubine be a queen'. It was Clauson who first understood this sentence correctly (1961:223).

39. **t(ı)gıg** 'the dark roan (horse' (acc.). It was Clauson who first interpreted this word correctly (1961:223).

40.1. **t(a)l(ı)m urı** 'a bold youth'. The word **talım** 'predatory' is generally used to qualify **kara kuş** 'eagle' in *IB* and Uighur. Here, however, it is used to qualify **urı**, i.e. 'a young man'. It is a regular verbal noun derived from **talı-** 'to plunder, pillage, damage', a variety or perhaps the older form of the more common **tala-**.

40.2. **y(a)r(ı)n (a)ça** 'opening (his) shoulder'. Clauson reads this **yarınça** and and translates it as 'until he cleaves' (ED:954). This interpretation cannot be accepted, because the gerundial suffix is **-gınça** in Old Turkic, not **-ınça**. What we have here are two words written together and the first word **y(a)r(ı)n** is in the suffixless accusative form.

40.3. **y(a)sıçin** 'with a broad-headed arrow'. The instrumental form of **yasıç**. The spelling of the suffix -n with the front-vocalic sign indicates that the connective vowel is **i**, not **ı**.

41.1. **buzagul(a)çı bol-** 'to be about to give birth to a calf'. Clauson thinks that the form **buzagulaçı** is 'grammatically imposibble' (ED:391). But a future-participial suffix **-çı** also occurs in other texts: **y(a)r(a)m(a)çı** 'it will not be good' (Tunyukuk: 23), **ölm(ä)çi y(i)tm (ä)çi s(ä)n** 'you will not die and perish' (Shine-Usu: D 5), **kulnaçı kısrak** 'a mare in foal' (MK), etc.

41.2. **ülügdä ozmiş** 'it was saved from its fate'. Clauson suspects that the -g- in the first word is a scribal error for -m-, on the ground that the stock phrase in *IB* is **ölümdä ozmış** 'it escaped death' (1961:223). He can be right in his reasoning; but the expression **ülügdä oz-** is equally normal and possible.

43. **tog(a)n ügüz quşı quşl(a)yu b(a)rmiş**. In this sentence **ügüz kuşı** 'river birds' is the object of **quşlayu bar-** 'to go hunting for birds', as Clauson first noticed and pointed out (1961:223).

44.1. **tıtinmiş**. The stem-final n of the verb is written with the front-vocalic sign. This indicates that the vowel ı of the second syllable is palatalized.

44.2. **ügüşüp(ä)n**. Clauson's **ögüş-** 'to rub one another' (ED:119) and **ögi-** 'to grind' (ED:1010 should be corrected to read **ügüş-** and **ügi-** respectively, for it survives in most of the Turkic languages with an initial ü.

46.1. **b(a)sınu yimiş** 'it kept on eating while sinking down'. It was Clauson who first interpreted this sentence correctly (ED:374). The verb **basın-** 'to be oppressed' means here 'to sink down, go down'.

46.2. **y(a)b<l>(a)q ol**. The manuscript has *YBq*

47. **ümäl(ä)yü b(a)rmiş** 'went visiting'. Clauson was the first to correct Thomsen's **ömäl(ä)yü** 'crawling' (1961:223). But his reading the verb with ö should be corrected; cf. MK **ümä** 'guest' (Dankoff I:126), Tat., Bsk. **ömä** 'a work carried out collectively (with the help of neighbors) <***üme**, Trk. **imece** id. <***ümece**, etc.

48.1. **k(a)rı** 'old'. Thomsen transcribed this word as **k(a)ra** 'black' and the others followed him. But the manuscript has **k(a)rı**, as first noticed by Erdal (1977:106).

48.2. **s(a)p(a)r m(e)n**. The manuscript has *spr* which can only be read **s(ä)p(ä)r**. On the other hand, the verb **sap-** 'to thread (a needle); to fix, repair (something broken)' is back-vocalic everywhere. Erdal is right in thinking that this mistake could be an evidence supporting the assumption that *IB* was first written in the Uighur script (1977:106).

49.1. **b(a)rs kiyik** 'a tiger'. Clauson thinks that these two words refer not to one animal but two, as they also do, according to him, in the paragraph 31 (1961:222, ED:186). But this cannot be correct, especially in this case, because the tiger meets 'a wild goat' on its half-way as we understand from the following sentence, whereas no mention is made of 'a deer'.

49.2. **b(a)rm(i)ş**. Thomsen transcribed this word as **b(a)rmış**, but the manuscript has *BRms*.

49.3. **(a)mga** 'wild goat'. Thomsen transcribed this word **m(a)ga** and left it it untranslated (1912:205). So did Orkun who followed him (ETY II:85). Malov read the word **m(a)ga** and equated it with Mongolian **mogay** 'snake' (1951:). It was Clauson who first read and interpreted the word correctly: **(a)mga** 'wild goat' (1961:223). His doubts about this word's occurrence with initial a instead of ı, however, is out of place, for it also occurs in the Orkhon inscriptions with an initial a (KT K8, BQ E31). Starting from Karakhanid Turkic, however, it occurs with initial ı. It is also with an initial i in Mongolian: Secret History **ima'an**, Written Mongolian **imagan**. There seems to be no doubt that Turkic **amga, ımga** and Mo. **imagan** are cognates displaying at the same time an ancient Altaic alternation **a ~ ı** in the first syllable.

50.1. **tigr(ä)t-, y(a)dr(a)t-**. The two sentences ending in these two verbs have not been understood correctly by the previous scholars. There is no doubt that the first verb means 'to make a horse break

wind on the move', i.e. 'to make a horse run until it breaks wind', as understood from Kāšgarī's examples. The second verb which is a *Hap. leg.* seems to have survived in Altay and Teleut **yayrat-** 'to knock down, destroy' must have here a meaning like 'to make a horse run until it becomes exhausted', because it occurs in a sentence which is parallel to the preceeding one ending in **tigrät**.

50.2. üç(ü)rgü 'sweat-cloth of a horse put under its saddle'. The word occurs as **üçärgü** and **içirgü** in Chagatay (ED:31). It survives in the north-eastern Turkic languages with an initial **ü** (Khak. **üçürgü** 'sweat-cloth', Shor **üjürge** 'felt cloth put under the saddle', Bar. **ütsürgö**, etc.) and in Tara and Kurdak as **içirgi**. Clauson's etymology deriving it from **öçür-** 'to extiunguish' cannot be correct (ED:31). His **öçürgü** should then be corrected to read **üçürgü**.

50.3. topuulg(ı)nça 'until it is pierced'. This word was misread by Thomsen as **topu ul(u)g (a)nça** (1912:206). Clauson thought that it was an error for **topla:ğuluğ (a)nça** (1961:224; ED:31, entry **öçürgü**). But such a reading does not make sense here. What we have here is the verb **topul-** 'to be pierced' with the gerundial suffix **-gınça**, as S. Tezcan first noticed and pointed out ('Tonyukuk yazıtında birkaç düzeltme', TDAYB 1975-76:177). The verb **topul-** 'to pierce' is well-attested in Old Turkic (cf. DTS and ED). It survives in Küerik **toptın-** 'to be pierced' (<*toplun-), **toptıntır-** 'to pierce, bore a hole' (<*topluntur-) and **toptık** 'a hole' (<*topluk, i.e. topul-uq). Clauson's **tupul-** (ED:440) should therefore be corrected.

52. boltı. Clauson regarded this word as a mistranscription of **bul(ı)-tı**. According to him **(e)r busuşlug t(ä)ŋri bulıtl(ı)g** is a sentence without a copula and the word **bul(ı)tı** forms a phrase with the following **ara** 'among', i.e. **bul(ı)tı ara** 'among the clouds', because this phrase is the counterpart of **busanç (a)ra** 'in the midst of depression' (1961:224). This sounds logical, but *BULTI* would be a misspelling for **bul(ı)tı** (the narrow unrounded vowel of the second syllable should have

been written) and the phrase **bul(ı)tı ara** would be wrong grammatically, because it lacks the accusative suffix **-n** after the possessive suffix **-ı**, as pointed out by Erdal (1977:109). In my opinion, the copyist simply forgot to write the word **bulıt** after **boltı** of the first sentence and before **ara** of the second sentence, for only in this way we can have an exact parallelism between the two parts of the second sentence: **<bulıt> ara kün tugmiş, busanç (a)ra m(ä)ŋi k(ä)lmiş.**

54. kul s(a)bı 'the slave's words', **kuzgun s(a)bı** 'the raven's words'. Clauson regarded **kul** and **kuzgun** as the subjects and **s(a)bı** as the objects of the two sentences (1961:224). This interpretation cannot be correct, for if that were the case there would have been the accusative suffix **-n** in the word **s(a)bı** in its both occurrences, as Erdal pointed out (1977:109).

55.1. tör(ü)tmiş. Thomsen read this word **türtmiş** 'prodded' which does not make sense in this context. Clauson corrected this word first as **töretmiş** 'he created' which is wrong (1961:224) and later as **törütmiş** which is correct (ED:536). I think his translation of **sü yirintä (ä)rklig s(a)bçı tör(ü)tmiş** as 'he got himself made an independent envoy in the fighting area' is correct.

55.2. yitiglig 'capable'. Thomsen's translated this word as 'rejoicing (?)' (1912:207) which is wrong. So is Malov's translation of the phrase **(a)tı yitiglig** as 'his horse is dressed in parade harness' (1951). Clauson translated the same phrase as 'with a reputation for cleverness' (1961:224) which is all wrong. In my opinion, **yitiglig** is an adjective derived from **yitig** 'ability, capability', a verbal noun in **-g** from **yit-**, i.e. **yet-** 'to overtake, overcome, be able or capable'.

57.1. k(a)n(ı)g 'favored one, favorite'. The group of letters *qNGI* which occurs twice in this paragraph was read **k(a)ngı** by Thomsen (1912:207). He translated this word as 'prince'. Clauson first thought that it probably was a scribal error for **kaŋı**, ie., 'his father' (1961:225).

Later, however, he came to the conlusion that **kanıg** must have a meaning like 'a favorite, a favorite horse' (ED:637). Pritsak analized the word as **k(a)n+gı** and translated it as 'belonging to the khan' ('Zum Parallelismus im Alttürkischen', *Studia Orientalia*, 1964), a view which has rightly been criticised by Erdal (1977:110-111).

In my opinion, Clauson was right in his second interpretation. What we actually have here is **k(a)n(ı)g**, i.e. a verbal noun in **-g** plus **-ı**, i.e. the 3rd p. poss. suffix. The verb **kan-** means 'to be satisfied' and the verbal noun **kanıg** has a meaning like 'satisfaction, cheerfulnes' or the like. But here **k(a)n(ı)g** seems to have a specialized meaning like 'someone who is favored, a favorite person', not 'a favorite horse' as Clauson thought.

57.2. **kŋäki, könäki** 'her pail'. The spelling of the word **könäk** 'a leather pail' with **ŋ** in its first occurrence must be an error, for the word occurs in MK and in modern languages with **n**.

60.1. **(a)rlı** 'bifurcated, branched' (?). This word occurring after **tọk uz** '9' and before **sıgun kiyik** 'male maral deer' was translated by Thomsen as 'thicket' (1912:208) which does not make much sense. Malov read the word **aral(l)ı** and translated the phrase **tokuz aral(l)ı** as 'living in the nine islands' (1951). But **aral** 'island' is a Mongolian word and not found in Turkic before the 15th century, as Clauson pointed out (1961:225). Besides, the adjectival suffix expressing possession was **-lıg/-lig**, and not **-lı/-li** in Old Turkic.

In his dictionary, Clauson, reading the word **aralı**, estimated two meanings for the phrase **tokuz aralı**: 1) 'nine months old', 2) 'with nine points to its horns' (ED:230). In my opinion, Clauson's second choice is the most likeliest of the meanings estimated so far for this word. The horns of a deer are the most important parts of its body distinguishing it from other wild animals, and the word **tokuz** '9' indicates that the bifurcated horns of this male deer had nine points or branches. Although It is not an easy task to explain the structure of **arlı** or **aralı**, it can at least for the time being be said that it is som how etymologically related to **ara** 'distance between two points'.

60.2. b(ä)d<ük>. This word occurring before **tiz** 'knee(s)' is spelt *bdz* i.e., **b(ä)d(i)z** 'ornament', which is ut of place here. It is probably a scribal error for **b(ä)dük** 'big, great', as Clauson thought (ED:310).

61.1. turńya 'crane'. The manuscript has *TURńyYA* which is a scribal error for *TURńyA*.

61.2. tüşnäkiŋä. The word **tüşnäk** was translated 'companion' by Thomsen (1912:208). Clauson correctly translated this word as 'nest' (1961:225), but he mistranscribed it as **töşnek** in his dictionary (ED:565). This word is obviously a derivative of the verb **tüşnä-** 'to settle down in lodgings' (cf. **tüş-** 'to dismount from a horse, stay for the night', **tüşün** 'lodgings, inn').

61.3. tuz(a)k(k)a. Thomsen read this word **tozka** and translated 'in the dust' (1912:208) and Orkun followed him (ETY II:89). Malov too read it **tozka**, but translated the word **toz** as 'birch bark' (1951). These readings and translations were all wrong. It was Clauson who first read and interpreted the word correctly (1961:225).

64. boymul <*boynul. This word meaning 'having a white neck' was read **buymul** by Clauson (1961:225, ED:386). I suggested that it should be read with **o**, not with **u**, for it is very probable that this word is derived, with the labialization of **n**, from **boyun**, i.e. **boymul <*boynul** (cf. MK **başıl koy** 'a sheep with a white spot on its head'). The word **boymul** seems to have survived with its original meaning only in Yakut: **moybor** 'white stripe around the neck', **moymor** 'white hair on the neck' **<*moymol <*boymul.**

Colophon:

1. t(a)ygünt(a)n = Chinese *Ta-yun t'ang* 'Salle du Grand Nuage' (Hamilton 1975:13-14).

2. di<n>t(a)r. The manuscript has *dITR* which is obviously an error for *dInTR*.

3. burua < Middle Persian *murw'* 'presage, augure' (Hamilton 1975:16).

4. guru 'a venered person, spritual master' < Skr. *guru* (Hamilton 1975:17).

5. (e)ş(i)d[(i)p] iç(i)m(i)z. Thomsen read the group of letters *sdsIçmz* as **(e)ş(i)dşiç(i)m(i)z** and regarded it as a clerical error for **(e)ş(i)d(i)şç (i)m(i)z**, i.e. 'our hearers' (1912:209). Hamilton argues that the third letter should be *p*, not *s* as Thomsen thought, and he reads the group of letters as above (1975:17). I think Hamilton is right in his reasoning.

6. isig 'cordial, affectionate'. Thomsen regarded this word as a part of the personal name, i.e. 'Isig Sangun' (1912:209). Hamilton, on the other hand, thinks that the word **isig** 'warm, hot' has probably a figurative meaning here like 'cordial, affectionate' and he cites two examples from F. W. K. Müller's *Zwei Pfahlinschriften...*, i.e. **el ögäsi isig ädgü totok ögä, el qaya isig ädgü totoq är toŋa** (1975:18). I think Hamilton is right in this assumption of his.

7. itaçuk. Thomsen read this **itä-çuk**, for it is spelt with the front *t* sign (1912:209. Hamilton reads the same word as **İt Açuk**, regarding **açuk** 'open; frank' as the second part of the personal name(1975:18). But **açuk** can hardly be used as a personal name. In my opinion, **itaçuk** is one word going back to an older ***ıtaçuk**, i.e. the word **ıt** 'dog' having two diminutive suffixes, **+aç** and **+uq**, as Erdal has recently suggested (1991:34).

GLOSSARY

(a)b hunt, hunting
a.-ka barmiş 12
a.-ka ünmiş 63
(a)bıñçu concubine
a. katun bolzun 38
(a)ç- to open
a.-a 40
(yarın a. ... yorıyur)
(a)dg(ı)r stallion
a. män 56
(a)dg(ı)rl(ı)k fit to be a stallion
altun tuyuglug a. yaragay 5
(a)d(ı)g bear
a.-lı toŋuzlı 6
a.-ıŋ karnı yarılmiş 6
(a)g- to rise, climb
a.-ıpan 62
(tagıma a.)
(a)g(ı)l pen
a.-ıŋta 47
(a)g(ı)n dumb
a.-ka 19
(a)g(ı)z mouth
a.-ı 27, 65
(a. ämsi- 27)
ak [a:k] white
a. bisi 5
a. at 19
(a)l- to take
a.-ayın 58
(ötin al-)
ala [a:la] mottled, dappled, spotted
a. atlıg yol t(ä)ŋri men 2
(a)lku everyone
a. käntü ülügi ärklig ol 66
(a)lp tough, brave, hero
a. är oglı 55
antag a. ärmiş 40
antag a. män 10
(a)ltun gold, golden
a. örgin üzä 1
a. başlıg yılan män 8
a. budlalıg bugralık yaragay 5
a. kanatlıg talım kara kuş män 3
a. kurugsakımin kılıçın käsipän 8
a. tuyuglug adgırlık yaragay 5
(a)mga wild mountain goat
äsri a. 49
a.-ka 49
(a)mr(a)k dear
a. oglanım 66
(a)mtı now
a. amrak oglanım ança biliŋlär 66
(a)ñça like that, so, in that way
a. biliŋ 2, 6, 11, 16, 19, 21, 25, 26, 31, 41, 49, 54

31, 41, 49, 54
a. bilinlär 1, 3, 4, 7, 8, 9, 10, 12, 13, 14, 15, 17, 18, 20, 22, 23, 24, 27, 28, 29, 30, 32, 33, 34, 35, 36, 37, 38, 39, 40, 42, 43, 44, 45, 46, 47, 48, 50, 51, 52, 53, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66
(a)n̂ç(ı)p thus
a. alku käntü ülügi ärklig ol 66
(a)nın with him
a. kalıyu barıpan 35
(a)n̆ta there
a. turupan mänilâyür män 56
(a)n̆t(a)g like that, so
a. alp ärmiş 40
a. alp män 10,
a. küçlüg män 3, 20, 60
a. tir 44
(a)n̂y(ı)g bad; very
a. ol 22
a. ädgü ol 5, 11, 18, 55, 64
a. yablak ol 36
(a)r- to become tired
a.-ıp 17
(a.- oŋ-)
ara [a:ra], **(a)ra** among, in the midst
[bulut] a. 52
busanç a. 52
kamış a. kalmış 38
kamuş a. başım 10
(a)rlı (?) -branched, -forked (?)
tokuz a. sıgun kiyik män 60
(a)s(ı)g advantage, profit
a. -ı bar 32
(a)sra below
a. kişi bilti 60
a. toz turdı 15
a. yirkä kirür 20
(üze ... a.)
(a)t horse
ak a. 19
özlük a. 17
tıg a. 50
toruk a. 16
a.-ı 35, 55
at(a)n- [a:tan] ünlenmek, ünlü olmak
a.-miş 55
(a)tl(ı)g horseman, mounted; having horse(s)
ala a. 2
kobı a. 36
sarıg a. 11
ükü̈ş a. 36
yazıg a. 11
(a)y month
ekinti a.67
a.-ka 59
(a)y(a)k cup, goblet, bowl
a.-ımta 42
a.-ın 42
(idiş a.)
(a)yın- to fear, be afraid
a.-ma 19
(kork- a.-)
az [a:z] a little
a. ämgäki bar 57

az- [a:z] to go astray, lose one's way
a.-tı 15, 15, 15
(uça a.- 15)
(yorıyu a.- 15)
(yügürü a.- 15)
ba- [ba:] to tie
ädgüti b.! 14
katıgdı b.! 33
katıgtı b.! 14
b.-miş 14
(kuzgunug ıgaçka b.-miş)
b(a)g(ı)ş rope(s)
b.-ı nä täg 18
b(a)r there is, exist; existent
asıgı b. 32
ämgäki b. 57
b. ol 18
b(a)r- to go
b.-ıpan 17, 35
b.-ır män42
b.-miş 5, 5, 12, 16, 27, 29, 30, 31, 34, 35, 42, 43, 43, 44, 44, 47, 49, 49, 55, 58
(abka b. 12)
(äŋkä mäŋkä b. 31)
(kazgançka b. 30)
(sükä b. 34, 35, 55)
(täbäsiŋärü b. 5)
(yuntıŋaru b. 5)
(kodupan b. 42)
(kopupan b. 43)
(täzipän b. 58)
(ünüp b. 49)
(ürküpän b. 27)
(kalıyu b. 44
(kuşlayu b. 43)
(ümäläyü b.47)
(yügürü b. 44)
(oygalı b. 29)
b(a)rs tiger, leopard
b. kiyik 31, 49
b. män 10
b. yıl 67
b(a)sın- to go down, sink
b.-u yimiş 46
b(a)ş head; beginning
b.-ım 10
b.-ımın 8
b.-ınta 57
b.-lıg 8
b(a)y rich, wealthy
b. är konyı 27
b(ä)dizlä- to decorate, adorn
b.-yür 28
(mäŋilä- b.-)
b(ä)d[ük] big, great (ms. *bdz*)
b. tiz 60
b(ä)g *beg*, lord
b. är 5
mäŋilig b. 5
b.-iŋärü 54
b.-lig 57
b(ä)gl(i)k fit to be a *beg*
b. yaragay 5
bi mare
b.-si 5
biç- to cut

a. biliŋlär 1, 3, 4, 7, 8, 9, 10, 12, 13, 14, 15, 17, 18, 20, 22, 23, 24, 27, 28, 29, 30, 32, 33, 34, 35, 36, 37, 38, 39, 40, 42, 43, 44, 45, 46, 47, 48, 50, 51, 52, 53, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66

(a)n̂ç(ı)p thus
a. alku käntü ülügi ärklig ol 66

(a)nın with him
a. kalıyu barıpan 35

(a)n̆ta there
a. turupan mäŋiläyür män 56

(a)n̆t(a)g like that, so
a. alp ärmiş 40
a. alp män 10,
a. küçlüg män 3, 20, 60
a. tir 44

(a)n̂y(ı)g bad; very
a. ol 22
a. ädgü ol 5, 11, 18, 55, 64
a. yablak ol 36

(a)r- to become tired
a.-ıp 17
(a.- oŋ-)

art a mountain pass
a. üzä sokuşmiş 6

ara [a:ra], **(a)ra** among, in the midst
[bulut] a. 52
busanç a. 52
kamış a. kalmış 38
kamuş a. başım 10

(a)rlı (?) -branched, -forked (?)
tokuz a. sıgun kiyik män 60

(a)s(ı)g advantage, profit
a. -ı bar 32

(a)sra below
a. kişi bilti 54, 60
a. toz turdı 15
a. yirkä kirür 20
(üze ... a.)

artat- to damage, spoil
ayka tägmişig a.-mayın 59

(a)t horse
ak a. 19
özlük a. 17
tıg a. 50
toruk a. 16
a.-ı 35, 55

at(a)n- [a:tan] ünlenmek, ünlü olmak
a.-miş 55

(a)tl(ı)g horseman, mounted; having horse(s)
ala a. 2
kobı a. 36
sarıg a. 11
üküş a. 36
yazıg a. 11

(a)y month
ekinti a.67
a.-ka 59

(a)y(a)k cup, goblet, bowl
a.-ınta 42
a.-ın 42, 42
(idiş a.)

(a)yın- to fear, be afraid
a.-ma 19

(kork- a.-)
az [a:z] a little
a. ämgäki bar 57
az- [a:z] to go astray, lose one's way
a.-tı 15, 15, 15
(uça a.- 15)
(yorıyu a.- 15)
(yügürü a.- 15)
azıg tusk
toŋuzın a.-ı sınmiş 6
ba- [ba:] to tie
ädgüti b.! 14
katıgdı b.! 33
katıgtı b.! 14
b.-miş 14
b(a)g(ı)ş rope(s)
b.-ı nä täg 18
b(a)r there is, exist; existent
asıgı b. 32
ämgäki b. 57
b. ol 18
b(a)r- to go
b.-ıpan 17, 35
b.-ır män42
b.-miş 5, 5, 12, 16, 27, 29, 30, 31, 34, 35, 42, 43, 43, 44, 44, 47, 49, 49, 55, 58
(abka b. 12)
(äŋkä mäŋkä b. 31)
(kazgançka b. 30)
(sükä b. 34, 35, 55)
(täbäsiŋärü b. 5)
(yuntıŋaru b. 5)
(kodupan b. 42)
(kopupan b. 43)
(täzipän b. 58)
(ünüp b. 49)
(ürküpän b. 27)
(kalıyu b. 44
(kuşlayu b. 43)
(ümäläyü b.47)
(yügürü b. 44)
(oygalı b. 29)
b(a)rs tiger, leopard
b. kiyik 31, 49
b. män 10
b. yıl 67
b(a)sın- to go down, sink
b.-u yimiş 46
b(a)ş head; beginning
b.-ım 10
b.-ımın 8
b.-ınta 57
b.-lıg 8
b(a)y rich, wealthy
b. är konyı 27
b(ä)dizlä- to decorate, adorn
b.-yür 28
b(ä)d[ük] big, great (ms. *bdz*)
b. tiz 60
b(ä)g *beg*, lord
b. är 5
mäŋilig b. 5
b.-iŋärü 54
b.-lig 57
b(ä)gl(i)k fit to be a *beg*
b. yaragay 5

bi mare
b.-si 5
biç- to cut
b.-ä 37
bil belly, waist
b.-in 37
bil- to know; to understand
b.-iŋ 2, 6, 11, 16, 19, 21, 25, 26, 31, 41, 49, 54
b.-iŋlär 1, 3, 4, 7, 8, 9, 10, 12, 13, 14, 15, 17, 18, 20, 22, 23, 24, 27, 28, 29, 30, 32, 33, 34, 35, 36, 37, 38, 39, 40, 42, 43, 44, 45, 46, 47, 48, 50, 51, 52, 53, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66
b.-ti 54, 60
bir one; a/an
b. bukursıka 25
b. karı öküzüg 37
b. tabılku 32
bir- to give
kut b.-gäy män 2
kut b.-miş 47
biş five
b. yigirmikä 67
biş- to ripen
tarıg b.-di 53
biti- to write
b.-dim 67
bitig book
bu ırk b. 66
bodun people
b. üzä 53
bol- to become
b.-miş 27, 41
b.-tı 26, 32, 32, 32, 52, 53, 65
b.-ur 57
b.-zun 23, 38, 47, 47, 48, 59
(buzagulaçı b.- 41)
(ädgü b.- 57)
(äsän tükäl b.- 27)
(kutlug b.- 23)
(yaruk b.- 26)
bolug existence
üç b.-ta 19
boş free
b. kony 29
botula- (a camel) to give birth to a foal
b.-miş 5
boymul having a white neck
kök b. tog(a)n kuş 64
boz gray
b. bulıt 53
böri wolf
b. agzı 27
b.-kä 27
bu this
b. ırk 57
b. ırk bitig 66
budla camel's nose peg, nose-plug
altun b.-lıg 5
bugra male camel
titir b. män 20
bugral(ı)k fit to be a camel stallion
altun budlalıg b. yaragay 5

bul- to find
b.-gay ol 24
b.-miş 31, 42
b.-tı 23
b.-upan 13, 31
bulıt, bul(ı)t cloud
b. ara 52
boz b. 53
kara b. 53
b.-lıg 52
buluŋ corner, quarter
b.-takı 23
bukursı wooden plough
b.-ka 25
burua < Middle Persian *mwrw'* 'presage, omen'
b. guru eşid[ip] (Colophon)
busanç grief, pain
b. ara 52
busuşlug grieved
är b. 52
buz(a)gu calf
ürüŋ äsri irkäk b. 41
buzagul(a)- to calve (of a cow)
b.-çı bolmış 41
bük corner, corner post (of a house)
b.-iŋä tägi 9
ç(ä)k(i)k lark (ms. *çUk*)
ç. ätiŋ kutlug bolzun 23
çıg(a)n̂y poor
ç. är oglı 30
çınt(a)n sandal-wood < Skr. *candana*
ç. ıgaç üzä 4
di<n>t(a)r religious, believer
kiçig d. 67 (< Sogd. *δγnδ'r*)
(ä)b house
ä. örtänmiş 9
ä.-inlin 8
ä.-iŋärü 5, 55
(ä)dgü good; good men
ä. bol- 57
ä. söz sab 11, 58
ä. ol 1, 2, 3, 7, 15, 17, 18, 19, 20, 23, 26, 27, 28, 29, 30, 31, 32, 34, 35, 38, 40, 41, 42, 47, 49, 52, 53, 54, 56, 58, 59, 60, 62, 63, 66
anyıg ä. ol 5, 11, 18, 55, 64
ä.-si 28, 48, 59
(ä. uyurı 28)
(ä)dgüti well
ä. ba! 14
ä. ötün! 19
ä. sakınmiş 42
ä. yalbar! 19
(ä)g(i)n roof
ä.-i nätäg 18
(ä)l(i)g hand
ä.-in tutmiş 63
(ä)lik roe-buck
ä. kiyik 63
(ä)mg(ä)k pain
ä.-i 57
(ä)mig udder
ä. tilä- 24
(ä)msi- to get poisonous
ä.-miş 27
(böri agzı ä.)

(ä)ŋ wild game
ä.-in mäŋin bulmiş 31
ä.-kä mäŋkä barmiş 31

(ä)ŋl(ä)- to hunt a game (of a tiger)
ä.-yü mäŋläyü barmiş 49

(ä)r man, men
ä. abka barmiş 12
ä. busuşlug ... boltı 52
ä. ümäläyü barmiş 47
ä. kugu kuşka sokuşmiş 35
ä. sükä barmiş 35
ä. tärkläyü kälir 7
alp ä. oglı 55
bay ä. konyı 27
bäg ä. 5
çıgany ä. oglı 30
oyma ä. 29

(ä)r- to be
antag alp ä.-miş 40
mäŋilig bäg ä.-miş 5
sokuşmiş ä.-miş 6

(ä)rd(ä)mlig capable
alp ä. män 10

(ä)rklig powerful, authoritative; master
ä. sabçı 55
täŋridä ä. 12
alku käntü ülüügi ä. ol 66

(ä)s(ä)n safe, sound
ä. tükäl bol- 27, 42
ä. tükäl körüş- 15

(ä)sn(ä)- to yawn
ä.-gän bars män 10

(ä)sri mottled, dappled, spotted
ä. amga 49
ä. ingäk 41
ä. irkäk buzagu 41
ä. togan küş 4

(ä)ş- to amble
ä.-ür män 2

(ä)t flesh
ä.-iŋ 23

(ä)t- to sing
ä.-di 21

(e)ki two
e. yalıg kişi oglın 2
e. öküzüg bir bukursıka kölmiş 25

(e)kinti second
e. ay biş yigirmikä (colophon)

(e)lt- to carry
e.-i käl- 7, 11

(e)şid-, (e)ş(i)d- to hear, listen
e.-[ip] 67
e.-ti 54, 60

guru < Skr. *guru* 'reverend, spiritual master'
burua g. (Colophon)

ıçg(ı)n- to lose, let go
ı.-miş 22

ıd- to send
ı.-miş 19

ıdukluk fit to be dedicated to Heaven
ı. yaragay 41

ıg(a)ç tree
çıntan ı. 4

kuşlug ı. 56
yagak ı. 56
ı.-ka 14
ırk omen
bu ı. başınta 57
bu ı. bitig 66
iç interior, inside; abdomen
käräkü i.-i 18
oş i. 29
iç- to drink
i.-ipän 17
iç(i) elder brother
i.-miz isig saŋun itaçuk 67
içrä in, within
sagır i. 63
idi master, owner
i.-si 65
idiş cup, vessel
i.-imtä 42
i.-in 42, 42
(i. ayak)
il realm
i.-i tur- 28
i.-ig it- 48
ilin- to be caught
i.-miş 61
(tuzakka i.-)
in hole (of a snake)
i.-tin 8
ing(ä)k cow
äsri i. 41
ing(ä)n female camel
i.-i 5
(ürüŋ i)
irk(ä)k male
i. buzagu 41
i. yuntta 24
isig warm, cordial, affetionate
i. saŋun itaçuk 67
it- to organize
ilig i.-miş män 48
itaçuk personal name ('puppy')
isig saŋun itaçuk 67
k(a)l- to remain, be left
k.-miş13, 17, 38
k.-maduk 9
k(a)lı- to rise in the air
k.-yu bar- 35, 44
k(a)ltı how
otsuz subsuz k. uyın 45
k(a)m(a)g everything; common, ordinary
k. üzä 26, 53
kara k. süsi 63
k(a)mıç ladle
yaglıg k. 13
k(a)m(ı)l- to be struck down, fall down
k.-mış 12
k(a)mış reed (bk. **kamuş**)
k. ara 38
k(a)mş(a)- to move
k.-yu umatın tur- 16, 25, 37, 39
k(a)muş reed (bk. **kamış**)
k. ara 10
k(a)n khan, ruler
k. olurupan ordu yapmiş 28
k. sükä barmiş 34

k(a)nat, k(a)n(a)t wing
k.-ıŋa 35
k.-lıg 3
k(a)nça wither, where
k. barır män 42
k(a)n(ı)g (?) favorite (?)
k.-ı 57, 57
k(a)nl(ı)k khanate
k. süsi 63
k(a)nta where
k. nägüdä bulgay ol 24
k(a)ŋ father
k.-ı 35
k.-ım sabın tıŋlayın 58
ögiñä k.-ıŋa 35
k.-ıŋta 58
k(a)p- to grasp, catch
k.- miş 44
k(a)ra black; common, ordinary
k. kamag süsi 63
k. kuş 3, 43, 51
k. bulıt 53
k(a)rı old
k. öküzüg 37
k. üpgük 21
k. yol täŋri 48
k(a)r(ı)n belly
k.-ı 6
k(a)rş(ı) adversary, rival
k.-sın 19
k(a)t floor
tokuz k. üçürgüŋ 50
k.-ıŋa tägi 9
k(a)t(ı)g hard
k. boltı 65
k(a)t(ı)gdı tightly, firmly (see **katıgtı**)
k. bal 33
k(a)t(ı)gtı tightly, firmly (see **katıgdı**)
k. bal 14
k(a)tun queen
k. bolzun 38
k(a)ya rock
kızıl k. 51
yaşıl k. 51
k.-g 40
k.-ka 49, 64
k(a)zg(a)nç profit, earnings
k.-ka barmiş 30
kıl(ı)ç sword
k.-ın käsipän 8
kışl(a)g winter quarters
k.-ım 51, 56
kızıl red
k. kaya 51
kobı empty, non-existent, non-present
k. atlıg 36
kod- to leave, abandon
k.-upan 42
k.-m<ad>uk 9
kodı down, downwards
k. yadrat! 50
täŋridän k. 44
kol- to ask for
k.-miş 47
(kut k.-)

kon- to settle
k.-miş 61
k.-upan 64
kontur- to settle (people)
k.-u 34
(köçürü k.-u)
koñ͡y sheep
boş k. 29
k.-ı 27
kop all, everyone
k. äsän tükäl körüşmiş 15
k. ögirär 15, 29
kop- to rise in the air
k.-upan 43
kork- to fear, be afraid
k.-miş 2
k.-ma! 2, 19
kork(ı)nç fear
k.-ıŋ 36
kudruk tail
k.-ın 50
kudursug base of the tail (?)
k.-ıŋa tägi 16
kugu swan
k. kuş 35, 35
kul male servant
k. sabı 54
kulun foal
täglük k. 24
kulunla- to foal (of a mare)
k.-miş 5
kumursga ant
k. yimiş 37
kunçuy princess
k.-ı 5
kurtga old woman
k. yurtta kalmiş 13
kurugs(a)k stomach
k.-ımin 8
kuş bird
kara k. 3, 43, 51
kugu k. 35
togan k. 4, 44, 44, 64
turnyya k. 61
k. oglı 51
ügüz k.-ı 43
k.-ka 35
k.-lug 56
k.-uŋ tırnakı 44
kuşl(a)- to hunt birds
k.-yu barmiş43
kut divine favor, blessing, good fortune
k. bir- 2, 47
k. kol- 47
k.-ınta 56
k.-uŋ 36
kutlug fortunate, happy, blessed
ügriŋä k. adgır män 56
k. bolzun 23
kuzgun raven
k. sabı 54
k.-ug 14
k(ä)kük a species of falcon
k. täzäkin 23
k(ä)l- to come
k.-ir 7, 7, 11, 30, 31, 34, 34, 55
k.-miş 5, 42, 52, 58, 58

k.-sär 55
k(ä)lür- to give birth
k.-miş 41
k(ä)ntü own, one's own
alku k. ülügi ärklig ol 66
k(ä)ŋrän- to mutter to oneself
k.-ür 22
k(ä)räkü framework of a tent
k. içi 18
k(ä)s- to cut
k.-ipän 8
kiçä in the evening
yarın k. 1, 2
yarın yaŋrayur k. käŋränür 22
kiç(i)g young
k. di[n]tar 67
kidiz felt
k.-ig 33
kin afterwards, later
k. yana ädgü bolur 57
kir- to enter; to penetrate
k.-miş 63
k.-ür 20
kisi wife, womenfolk
k.-sin 29, 29
(oglanın k. 29)
(oglın k. 29)
kişä- to fetter, hobble (a horse)
k.-miş 39
kişi man/men, human being(s)
k. bilti 54, 60
k. korkmiş 2
k. ogli 15
k. oglın 2
k.-kä 53
kiyik wild animal, wild game
bars k. 31, 49
älik k. 63
sıgun k. 60
yargun k. 62
k. ogli 15, 45
köçür- to make migrate
k.-ü 34
(k.- kontur-)
kök blue
k. boymul togan kuş 64
köl lake
k.-kä 22
köl- to yoke oxen, harness
k.-miş 25
könäk pail (see **kŋäk**)
k.-i 57
kŋäk pail (see **könäk**)
k.-i 57
köpük froth
k.-ümin 20
kör- to look at, see
k.-mäŋ! 21
k.-üpän 17, 17
körüklüg having a wide view
k. kayaka konupan 64
k. ol 18
körüş- to see one another, meet
k.-miş 15
közl(ä)- to watch for, look around
k.-yür män 64
közŋü mirror

k.-sin 22
köz(ü)nük window (of a tent)
k.-i 18
küç power, strength
k.-iŋä 17
küçlüg powerful, strong
k. män 3, 20, 60
kün sun; day
k. ortu 24
k. tug-26, 52
kün(ä)ş sunshine
k.-kä olurur ol 57
m(a)nıst(a)n cloister
m.-takı 67
m(ä)n I (used only copulatively)
adgır m. 56
alp m. 10
bars m. 10
ärdämlig m. 10
kara kuş m. 3, 51
kiyik oglı m. 45
küçlüg m. 3, 20, 60
mäŋilig m. 62
sıgun kiyik m. 60
tänsi m. 1
titir bugra m. 20
togan kuş m. 4
yargun kiyik m. 62
yılan m. 8
yol täŋri m. 2, 48
birgäy m. 2
ölgäy m. 41
barır m. 42
äşür m. 2
közläyür m. 64 51, 56
mäŋiläyür m. 1, 4, 51, 56
möŋräyür m. 60
saçar m. 20
sapar m. 48
tutar m. 3
ulayur m. 48
yaylayur m. 64
yaylayur turur m. 62
yiyür m. 3
yoŋıyur m. 20
itmiş m. 48
m(ä)ŋ food
m.-in 31
m.-kä 31
(äŋkä m. bar-)
m(ä)ŋi joy
busanç ara m. kälmiş 52
m(ä)ŋil(ä)- to rejoice, be happy
m.-yür män 1, 4, 28, 51, 56
(m.- bädizlä- 28)
m(ä)ŋilig joyful, happy
m. bäg 5
m. män 62
m(ä)ŋl(ä)- to look for
äŋläyü m.-yü barmiş 49
min- to mount, ride (a horse)
m.-miş 16
miŋ thousand
m. tabılku tümän boltı 32
yüz tabılku m. boltı 32
möŋrä- to bellow
m.-yür män 60
muŋlug distressing

m. ol 22
n(ä)çük how
n. yorıyın 45
nä what (bk. **nätäg**)
n. täg 18, 18
n. täg ol 18, 18
n(ä)gü where, in what place
n.-dä 24
n(ä)lük why
n. ölgäy ol 57
n. toŋgay 57
n(ä)t(ä)g like what, how (bk. **nä**)
ägni n. 18
odgur- to wake
o.-u 20
(udıgmag o.-)
ogl(a)n sons, children; boy
o. k(ä)kük täzäkin bultı 23
o.-ım 66
o.-ın 29
(o. kisi 29)
og(u)l child, offspring; son; young of an animal
o.-ı ögintä kaŋınta öbkäläpän 58
alp är o.-ı 55
çıgany är o.-ı 30
kişi o.-ı 15
kiyik o.-ı 15, 45
kuş o.-ı 15
o.-ı yutuzı 29
o.-ın 2, 29
(o. kişi 29)
ogrı thief
o. sokuşup tutupan minmiş 16
ol it (used only copulatively)
anyıg o. 22
anyıg ädgü o. 11, 18, 64
anyıg yablak o. 36
bar o. 18
bäglig o. 57
ädgü o. 1, 2, 3, 5, 7, 15, 17, 18, 19. 20, 23, 26, 27, 28, 29, 30, 31, 32, 34, 35, 38, 40, 41, 42, 47, 49, 52, 53, 54, 55, 56, 58, 59, 60, 62, 63, 64, 66
ärklig o. 66
körüklüg o. 18
muŋlug o. 22
nä täg o. 18, 18
yabız o. 12, 24, 44, 45
yablak o. 6, 8, 9, 16, 22, 25, 26, 33, 37, 39, 43, 46, 50, 61, 65
olurur o. 57
kızıl kaya kışlagım o. 51
nägüdä bulgay ol 24
kanıgı nälük ölgäy ol 57
olur- to sit
o.-upan 1, 4, 28
o.-ur 61
o.-ur ol 57
on ten
tokuz o. boş kony 29
oŋ- to fade, wilt
o.-up 17
(ar- o.-)
ordu royal camp, royal residence
kan ... o. yapmiş 28

o.-sɯŋaru 34
ortu the middle, mid-
o. yirdä 49
kün o. 24
tün o. 24
oş abdomen, internal organs, intestines
o. iç 29
ot grass
yaş o. 17, 53
o.-suz 45
(o. sub 45)
oy- to hollow out
o.-galı 29
(oş iç o.-)
oyma the act of hollowing out
o. är 29
oz- to escape
o.-miş 13, 17, 41, 49
o.-upan 49
ö- to think, remember (bk. **öd-**)
ö-pän 16
öbk(ä)lä- to get angry
ö.-pän 58
öd- 'to get excited'
ö.-mäŋ 21
ög mother
ö.-i 35
ö.-intä 58
ö.-iŋä 35
ö.-üm 58
(ö. kaŋ)
ögir- to rejoice, be joyful
ö.-ä 30, 31, 34, 49
ö.-är 15, 29, 35, 42, 63
(ö.- sebin- 15, 3o, 31, 34, 35, 42, 49)
ögr(ü)nçü joy
ö.-ŋ 36
ögr(ü)nçülüg joyful
ö.-lüg 55
öküz ox(en)
ö.-üg 25, 37
öl- to die
ö.-gäy män 41
ö.-gäy ol 57
ö.-miş 57
ölüm death
ö.-dä 13, 17
ö.-tä 49, 49
öŋ desolate, uninhabited
ö. yirdä 17
öŋi separated, parted
idişimtä ayakımta ö. 42
örgin throne
ö. üzä 1
ört(ä)n- to be burnt
ö.-miş 9
öt advice
ö.-in al- 58
ötüg request
ö.-kä 19
ötün- to request, pray
ö.! 19
ö.-ür 54
öz self
ö.-üm 8
ö.-üŋ 47

ö.-i 34, 55
ö.-in 46
özlük favorite
ö. at 17
s(a)b words, speech, message
ädgü söz s, 7, 11
s.-ı 54, 54
(kuzgun s.-ı 54)
(kul s.-ı 54)
s.-ın 58
s(a)bçı messenger
ärklig s. 55
sarıg atlıg s. 11
s(a)ç- to scatter
s.-ar män 20
s(a)gır a game battue
s. içrä älik kiyik kirmiş 63
s(a)kın- to think
s.-miş 42, 58
s(a)nç- to pierce, put to rout
s.-miş 34
s(a)ŋun general
s. itaçuk 67
s(a)p- to join, mend or repair (something broken)
s.-ar män 48
s(a)r(ı)g yellow
s. atlıg sabçı 11
s(ä)b- to like
s.-dükümin 3
s(ä)bin- to rejoice, be happy
s.-ü 30, 31, 34, 49
s.-ür 15, 35, 42
(ögir- s.-)
s(ä)miz fat
s. at agzı 65
s(ä)mrit- to fatten oneself
s.-(t)i 16
sıgun male maral deer
s. kiyik män 60
sın- to be broken
s.-miş 6
sınuk broken thing or part
s.-ıŋın sapar män 48
sokuş- to come across, meet
s.-miş 2, 6, 27, 35, 47, 49
(amgaka s.- 49)
(börikä s.-27)
(kugu kuşka s.- 35)
(täŋrikä s.- 47)
(kişi oglın s.- 2)
s.-up 16
söz words, message, tidings
s. sab 7, 11
sub water
s. içipän 17
s. körüpän 17
s.-ka 33
s.-suz 45
(ot s. 45)
suçulun- to be skinned, be plucked out
s.-miş 44
suk- to put in
s.-miş 33
sü army; war
s. yirintä 55
s.-kä bar- 34, 35, 55

s.-si 34, 63, 63
(kanlık s.-si 63)
(kara kamag s.-si 63)
t(a)b(ı)lku Spiraea, *spiraea altaica*
bir t. 32
miŋ t. 32
yüz t. 32
t(a)b(ı)şg(a)n hare
t. tärisi 44
t. tipän 44
t(a)g mountain
t. üzä 17
t.-da 12, 51
t.-ıma 62
t(a)l(ı)m predatory; daring, bold
t. kara kuş 3, 43, 51
t. urı 40
t(a)lula- to choose
t.-pan 19
t(a)luy sea
t.-da 3
t(a)n body
t.-ım tüsi 3
t(a)ŋ dawn
t. taŋlardı 26
t(a)ŋl(a)r- to break (of dawn)
taŋ t.-dı 26
t(a)pla- to like
t.-dukumin 3
(t.- seb-)
t(a)kı yet
tanım tüsi t. tükämäzkän 3
t. ur! 33
t(a)rıg crops
t. bişdi 53
t(a)ygünt(a)n place name (*Ta-yun t'ang*)
t. manıstantakı 67
t(ä)bä camel
t. titigkä tüşmiş 46
t.-siŋärü 5
t(ä)g like
nä t. 18, 18
nä t. ol 18, 18
t(ä)g- to reach
täŋrikä t.-ir 20
t(ä)gi up to, down to, right to
b.-iŋä t. 9
katıŋa t. 9
yiliŋä kudursugıŋa t. 16
t(ä)glük blind
t. kulun 24
t(ä)gmiş one that has reached
t.-ig 59, 59
(ayka t. 59)
(yılka t. 59)
t(ä)gür- to cause to reach, bring, deliver
t.-miş 35
t(ä)nsi < Chin. *t'ien-tzu* 'the Son of Heaven', i.e. the Chinese Emperor
t. män 1
t(ä)ŋri sky, heaven; god
t. bulıtlıg boltı 52
t. eşidti 54, 60
t. küçiŋä 17

t. kutınta 15
t. män 2, 48
t. unamaduk 38
t.-dä ärklig 12
t.-dän kodı 44
t.-gärü yalbar- 54
t.-kä 20, 47
t(ä)ŋrilig devout, religious
t. kurtga 13
t(ä)ri skin
t.-si 44
t(ä)rit- to sweat (intr.)
t.-ziin 50
t(ä)rkläyü quickly, in haste
är t. kälir 7
t(ä)rtrü crosswise
tıgıg t. kişämiş 39
t(ä)z- to flee
t.-ipän 58
t(ä)z(ä)k animal dung
käkük t.-in 23
tıg, t(ı)g roan; roan horse
t. at 50
t.-ıg 39
tıŋl(a)- to listen
t.-yın 58
tırŋ(a)k claw
togan kuş t.-ı 44
togan kuşuŋ t.-ı 44
tıtin- to be torn
t.-miş 44
tigr(ä)t- to make a horse break wind on the move
tıg at ... t.! 50
til(ä)- to wish
t.-yür 24
tilkü fox
t. yimiş 46
ti- to say
t.-miş 2, 2, 41, 47
t.-p 58
t.-pän 44
t.-r 5, 6, 7, 8, 9, 11, 12, 13, 14, 15, 16, 17, 18, 19, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 42, 43, 44, 45, 46, 48, 49, 50, 52, 53, 54, 55, 55, 56, 58, 59, 60, 61, 62, 63, 64, 65
tiril- to come together
t.-ipän 28
tiril- to live, stay alive
t.-miş 13
titig mud
t.-kä tüşmiş 46
titir female camel
t. bugra män 20
tiz knee(s)
t. üzä ünüpän 60
tog(a)n falcon
t. kuş 4, 44, 44, 64
t. kuşuŋ 44
t. ügüz kuşı 43
togr(a)k poplar
yagaklıg t. üze 64
ton outer garment
uzun t.-lug 22, 42
toŋ- to freeze

t.-gay 57
t.-miş 57
toŋuz boar, swine
t.-lı 6
t.-uŋ 6
(adıg t.)
tokuz nine
t. arlı sıgun kiyik 60
t. kat 50
t. on boş kony 29
topul- to be pierced
t.-gınça 50
toruk lean, emaciated
t. at 16
toz dust
t. turdı 15
tört four
t. buluŋtakı 28
tör(ü)t- to get oneself made
t.-miş 55
tug- to rise (of sun)
kün t.-dı 26
kün t.-miş 52
tum(a)n fog, mist
t. turdı 15
tur- to stand up, rise; to stay, continue to exist
t.-dl 15, 15
t.-miş 28
t.-u 17
t.-upan 5, 56
t.-ur 16, 25, 37, 39
t.-ur män 62
(toz t.- 15)
(tuman t.- 15)
(kamşayu umatın t.- 16, 25, 37, 39)
(t.-u kal- 17)
turgur- to raise, set up, bring forth
yatıglıg t.-u 20
turn̂ya crane
t. kuş 61
tut- to catch
t.-ar män 3
t.-miş 63
t.-upan 16
tutug stake
t. ur- 29
tuy- to feel, notice
t.-matın 61
tuyug hoof
altun t.-lug 5
tuz(a)k trap
t.-ka ilin- 61
tüg- to knot
t.-üp 5o
tügünük smoke hole (in a tent)
t.-i 18
tükä- to grow fully
t.-mäzkän 3
tük(ä)l complete, safe and sound
äsän t. 15, 27, 42
(äsän t. bol- 27, 42)
tüm(ä)n ten thousand
t. boltı 32
tü feather
t.-si 3

tün night
t. ortu 24
tüş- to fall down
t.-miş 46
t.-üpän 64
tüşnäk resting place
t.-inä 61
u- to be able; to get on, manage
u-matın 16, 25, 37, 39, 61
(uça u. 61)
(kamşayu u. 16, 25, 37, 39)
u-maz 65
u-yın 45
uç- to fly
u.-a aztı 15
u.-a umatın 61
uçrug flag
u.-lug kutuŋ 36
udıgm(a) one who is asleep
u.-g odguru 20
udu following it, then, thereafter, and
taŋ taŋlardı u. yir yarudı u. kün tugdı 26
ula- to join
u.-yur män 48
ulug big, great
u. äb 9
una- to agree, approve
u.-maduk 38
ur- to beat; to put on, mount; to deposite
u.! 33
u.-up 35
u.-upan 29, 40
(tutug u.- 29)
urı young man
u. ... yalıŋusun yorıyur
urıl(a)n- to give birth to a son
u.-miş 5
ut- to win (at gambling or betting)
u.-miş 29
utru opposite, facing, across
u. ... kopupan barmiş 43
u. ... sokuşmiş 2
u. yirdä ogrı sokuşup 16
utuz- to lose (at gambling or betting)
u.-maduk 29
uya lair
u.-sıŋaru 31
uyur able, capable
u.-ı 28
(ädgüsi u.-ı)
uzun long
özüŋ u. bolzun 47
u. tonlug 22, 42
üç three
ü. bolugta 19
üçün for
saŋun itaçuk ü. bitidim 67
üçünç third
ü. kunçuyı 5
ü. yılta 15
üç(ü)rgü felt blanket put under the saddle
ü.-ŋ 50

üg(ü)r herd, stud
ü.-ıŋä 56
ügüş- to be plucked out or worn out
ü.-üpän 44
ügüz river
ü. kuşı 43
ükü̈ş many
ü. atlıg 36
ülüg fate
ü.-dä ozmiş 41
ü.-i 66
ümäl(ä)- to go visiting
ü.-yü barmiş 47
ün- to ascend, climb; to rise, stand up
ü.-di 53
ü.-miş 63
ü.-üp 49
ü.-üpän 60
üŋüş- to be skinned, be lacerated, be torn off
ü.-üpän 44
üpgük hoopoe
karı ü. 21
ürk- to be scared, frightened
ü.-üpän 27
ürk(ü)t- to scare, frighten
ü.-mäŋ! 21
ürüŋ white
ü. äsri ingäk 41
ü. äsri irkäk buzagu 41
ü. äsri togan kuş 4
ü. ingäni 5
ü. köpükümin 20
üzä above; on, over
ü. täŋri eşidti 54, 60
ü. täŋrikä tägir 20
ü. tuman turdı15
art ü. 6
bodun ü. 53
ıgaç ü. 4
kamag ü. 26, 53
örgin ü. 1
tag ü. 17
tiz ü. 60
tograk ü. 64
yiş ü. 17
üzük broken, torn off
ü.-ıŋın 48
y(a)b(ı)z bad
y. ol 12, 24, 44, 45
y(a)bl(a)k bad
y. ol 6, 8, 9, 16, 22, 25, 33, 37, 39, 43, 46, 50, 61,65
anyıg y. ol 36
y(a)dr(a)t- to make (a horse) lie on the ground
y.! 50
y(a)g- to rain
y.-dı 53, 53
y(a)g(a)k nut, walnut
y. ıgaç 56
y.-lıg 64
y(a)gı enemy
y.-g 34
y(a)gl(ı)g greasy
y. kamıç 13

y(a)grı- to be galled
y.-pan 16
y(a)l(a)b(a)ç envoy
yazıg atlıg y. 11
y(a)lb(a)r- to beg, pray, implore
y.! 19
y.-ur 54
y(a)lg(a)- to lick
y.-yu 13
y(a)l(ı)g joyful, jolly
eki y. kişi oglın 2
y(a)l(ı)m bare, free from vegetation (of a cliff)
y. kayag 40
y. kayaka 49
y(a)lıŋus alone
y.-un yorıyur 40
y(a)na again
y. ädgü bolur 57
y. ädgüti sakınmiş 42
y. kälmiş 42
y. sakınmiş 58
y. ... körüşmiş 15
y. tıtinmiş 44
y. tokuz on boş kony utmiş 29
y(a)ŋra- to mumble
y.-yur 22
y(a)p- to make, build
y.-miş 28
(ordu y.-)
y(a)r- to split, cleave
y.-a ur- 40
y(a)ra- to fit, be suitable; to be advantageous, beneficial
y.-gay 5, 5, 5, 41
y.-miş 30
y(a)rgun kind of deer (?)
y. kiyik män 62
y(a)r(ı)l- to be split
y.-miş 6
y(a)r(ı)n in the morning
y. yarıŋrayur 22
urı y. 40
y. kiçä 1, 2
y(a)ru- to become bright
y.-dı 26
y.-mazkan 21
y(a)ruk bright, shining
y. boltı 26
y(a)sıç a broad long arrow-head
y.-in 40
yaş [ya:ş], **y(a)ş** fresh; fresh grass
y. yipän 17
y. ot 17, 53
y(a)ş(ı)l green
y. kaya 51
y(a)t- to lie down
y.-ıpan 3
y(a)t(ı)glı one who lies down
y.-g turguru 20
y(a)yl(a)- to spend the summer
y.-yur män 64
y.-yur turur män 62
y(a)yl(a)g summer quarters
y. tagıma agıpan 62
y.-ım 51
y(a)z(ı)g dark brown (horse coat); a dark brown horse

y. atlıg 11
y. kodı yadrat! 50
yıdıt- to make something stink
y.-mayın 59
yıl year
bars y. 67
y. yarumazkan 21
y.-ka 59
y.-ta 15
yıl(a)n snake
altun başlıg y. män 8
yılkı horse, horse herd; animal
y.-ka 53
y.-ŋ 47
yig(i)rmi twenty
biş y.-kä 67
yi- to eat
y.-miş 37, 46, 46
y.-pän 17
y.-yür män 3
yil mane
y.-iŋä 16
(y. kudursug)
yir earth; place, land, territory
y. yarudı 26
y.-dä 16, 17, 49
y.-in 16
y.-intä 55
y.-kä 20
yiş mountain forest
y. üzä 17
yitiglig capable
atı y. kälir 3
yol road, way, path
y. sub 17
y. täŋri 2, 48
y.-ı 30
y.-ta 35
yoo̯k [yo:k] non-existent
korkınçıŋ y. 36
kutuŋ y. 36
ögrünçüŋ y. 36
yorı- to walk, pass; to live, get on
y.-dı 53, 53
y.-yın 45
y.-yu az- 15
y.-yu bar- 17
y.-yur 20, 40, 49
yul- to pluck out, cut off
y.! 8, 8
yunt horse
y.-ŋaru 5
y.-ta 24
yurt camp, camping-site
y.-ta 13
yutuz wife, housewife
y.-ı 29
(ogul y.)
yügür- to run
y.-ü 15, 16, 44
(y.-ü az- 150
(y.-ü bar- 16, 44)
yütür- to lose
y.-üp 24
yüz hundred
y. tabılku 32
y. boltı 32

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